

THE
H O L Y T A B L E
NAME AND THING

More antiently, properly, and literally used under the New Testament,
then that of an *Altar*:

Written long agoe by a Minister in
Lincolnbire, in answer to D.C.O.A.L,
a judicious Divine of *Lucene*
M A R I S S daies.

Illa Sacramenti donatrici Mensa:—

Aurel. Prudent. in Peristeph.
Hymno II.

By J. Williams. Bp of Lincoln.

(2)



Printed for the Diocese of Lincoln.

1637.

ДИНА ГУЛОН
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Макаровский Угольный завод
для плавки и отливки
угольных брикетов

Угольный завод
для плавки и отливки
угольных брикетов

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I Have read and thorowly perusid a Booke, called
The Holy Table, Name, and thing, &c. written
by some Minister of this Diocesse. And do conceive
it to be most Orthodox in Doctrine, and consonant in
Discipline, to the Church of England: And to set
forth the Kings Power and Rights, in matters Eccle-
siasticall, truly and judiciously; and very fit to be Printed:
And do allow and approve of the same Treatise to
be Printed and Published in any place or places, where
as Ordinary I am enabled and licensed so to doe. And
in witnessse hereof, I have subscribed my Name the
last day of November,

IO. LINCOLN,
Deane of Westminster.

Dear Mr. Mayor,

CHAP. I.

*Of the state of the Question, and the
first occasion of the writing of the
Letter : with a true Copie of the
same.*

IT was a new but witty Etymologie, which the Lord Chancellour (a) in the cause of St. Albans gave of a *Liebel*, (b) in the cause of the Nottingham Libell. And it was

that it was derived of a *lie* forged at home, and a *bell* to ring it up and downe the Countrey.

Both these parts are fully expressed in this Pamphlet. First, (b) *coal* makes the *lie*, and presents it for a token to his private friend; then his private friend makes the *bell*, by commanding it to the *Preffe*, and ringing it abroad over all the Countrey. And it gave an *Omen*, of what colour the whole Book would prove, by the mistake in the first page, where his friend calls him a *Divine of Judgment*, which is the second part, wheras indeed he is but a *Drone of invention*, which is the first part of *Logick*. And this *Invention* he purses in

A

pra-

(a) At Star-cham
in the cause of
the Nottingham
Libell.

(b) Title left.

practice, not onely in displaying his matters of Right, as all your (c) *rx. mo.* and artificiall hand-lers of *Controversies* are permitted to do; but even in stating the matter of fact: which when it is in writing before our eyes, is no more by a disputant indeed to be wrigled and refuted, but to be taken as it is set down, and (for the time at the least) (d) *swallowed & believed*. Weras this poore *weisuare dñi* fellow makes himselfe an *Adversary*, not out of *miserabilis. A. i. b.* the Letter, but out of his owne phantasie; and driving him before him (as he in (e) *Aristotle* did his shadow) from one end of the Book to the other, shoots all his arrows at this man of *clowns* of his own rearing, and yet with all this advantage never stirs him. I will give you a short taste of his *faining* and his *failings*. (f) He fains the Letter written not long since. He fails, because it was written when all flesh in *England* had corrupted their waies, and that there was a generall deviation in this weighty busynesse. (g) He fains, that the Question was of placing the *Communion Table*. He fails for it was about the erecting of a *Stone-Altar*. (h) He fains, that the Writer conceiv'd the bowing at the name of *Iesus* was a *vain thing*. He fails, for the Writer doth command, allow, and practice it. (i) He fains, the Writer had no reason to suspect any other sacrifice aimed at by the *Vicar*; but spiritual only. He fails, and never conser'd with the Writer about it, who chargeth the *Vicar* with *meanning a sacrifice contrary to his Subscription*. (k) He fains, that the Writer would cunningly draw the *Chappels* and *Cathedrals* to a kind of *premonire* about their *Communion*.

(c) *E' iustitiae*
x) nūs invictus
oriquon adha-
gopus en tē-
toru x̄mōx oī
tex̄mōb Vip̄i-
an. Enarr. in De-
disputant indeed to be wrigled and refuted, but to
mosib. orat. de-
classibus.

(d) *na yāp*
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(f) *p. 17. & Let.*
p. 69.

(g) *p. 17. & Let.*
p. 69.

(h) *p. 17. & Let.*
p. 69.

(i) *p. 17. & Let.*
p. 69.

munion Table. He fails, for the Writer confesseth he doth allow and practise it. (l) He fains the Writer (l) P. 81. and doth slight; But fails, for he doth cite and approve ^{Let. p. 71. & 48.} the appellation of *Second service*. He fails, that the Writer doth report the peoples pulling downe of Altars, as a *Doctrine*. He fails, for he mentions it onely as a matter of fact. (m) He fains the Writer (m) Pag. 42. & should make the *Council Act*, for the taking downe ^{Let. p. 74.} of Altars, a kind of Law which no man was oblig'd unto. He fails, for the Writer saith it was obeyed over all England. Lastly, he (n) fains, that the *Vicar* did (n) P. 51. and not thinke of Fixing the Table to the wall, because he ^{Let. 4. 69. 76. 77.} himself hath no cause to think so, nor reason to conceive, and may reasonably presume the contrary. He fails, for the Letter doth every where charge upon the *Vicar* the contradictory assertion. So that this man hath not only made himself the *Judge*, to open the Law, but the *Iury* also, to find the fact in the whole controversie. But this is not to be endured. For beside that it is uncertaine, whether hee be of the *Voisnage*, and but an inhabitant of a remote and another Province, and so ignorant of the Circumstances of the fact, he sheweth himself (every where) such a *pugnacissimum animal* (as (o) he said (o) Pitron. Ar- of the Gander) so partially addicted to brabbling and bit. Satyr. contention, that he may be well excepted against Cepiq; pug- for a common Barreter. (p) Hee chargeth it home nacissimum upon the Writer, for saying that the Curate & the animal arm- Churchwardens were appointed to pull down, when ta elidere ma- they were appointed only to take down the Altars: nu. (p) Pag. 11. For saying that the name of an Altar (q) Crept, (q) Pag. 34. when he should have said, Came into the Church:

(r) P. 12.

For (r) saying that they were taken down in all or most; whereas he should have said, in sundrie and many places of this Kingdoime: Lastly, for (s) saying, *The Communion*, whereas he should have said, *The Rubrick* (t) hath it, *The Lords Supper, or holy Communion*. And would any man trust such a (u) rymarreisng and Tither of Cummin, as this wrangler is, to be of his Iury? Besides that (as Plautus describes him to a hair in a Comedy of his own (x) denomination)

(f) P. 8.

(t) *The Order
for the Admini-
stration.*(u) *Aristol.**Ethic. L 4. c. 1.*(x) *Afinaria.**Siquidem bercole Æacidinis minis expletus**animis que incedit,*

hee comes into the Session-house with such a haughty and prejudicte opinion of himself and his Cause, that no man can expect the least right at his hands. For besides that his friend Clove doth stick him in the doore of his Book (before his going forth into the open Aire) with this pretty perfume of a *Judicious and Learned Divine*, he doth so swell and improve by degrees; that hee makes his work above all the *Humane*, and equal to the *Laws Divine*. For speaking of the *Preface of the Communion-Book*, (a Canon confirmed by *All of Parliament*) that doth not (without all question) direct the *Bishop* to send his resolutions to the *Priest*, hee faith upon that Law,

(y) P. 11.

(z) It is as true, or at leastwize more fit, that the *Bishop* shoud do as he would have him. Which is so higha Language against the *Laws of the Land*, and the practice of all *Ordinaries* (who execute their own *Mandates* by their own *Officers*) as was never uttered, and printed with *Licence* by any *Subiect of England*.

England before this time. T. C. indeed from his Presse at Coventry, was wont to send abroad much of this stuff in *Martin Marprelates* daies.

And for the other, what meaning should he have to bind up the Letter, not (as in reason hee should) before, but after his whole Book; and to call it (2) *Apoerypha*; but that he would have us to take all his *dreames for Canonicall Scripture*? So that a man cannot imagin, what evidence to provide, to give satisfaction to so haughty a Companion, who

Iura negat sibi nota, nihil non arrogat armis.

Considering therefore the partiality of this Writer, who makes his own *Cafe*, makes his own *Evidence*, makes his own *Law*, makes his own *Authorities*, and all out of his own *Conceipt*, and endeavours what he can, *a feir la Causa*, (as the Spanish Advocates use to say) to give a *fair Causa a foule face*: I shall be bold (as a neighbouring Minister to the *Scere* of this businesse, and imployed amongst other of my profession, in some of the main passages) to set down *seriously* and *faithfully* the whole carriage of the *Businesse*, the true Copy of the *Letter*, the agitation this *Cause* hath had with us *below*, not able to penetrate into those *Motions* it receiv'd *above* in the *Ordinaries* brest, and (for it hath been a kind of walking Spirit) in the *Lower house of Parliament*.

The *Vicar*, a *Chorister* in the College, and bred up in *Musick*, brought along with him from his *Faculty*, some odde *Chrotchetts* into the *Ministry*.

And having too much favour from his *Diocesan*

(who had never seen a tolerable *Incumbent* of that Church before) began to fly upon his owne *Coat*, and turn'd out of the Town two grave and painfull *Preachers* salaried by the *Parish*; whereof the one was his own *Couzin*, and brought in by himself a little before. His next *quarrell* was with the *Alderman* and his *Bretthren*, about some matters of *Malting* and *Tithing*: which (by the continued favour of the *Ordinary*) was ended to his advantage. Then he fell upon this removing of the *Communion-table* from the *upper part* of the

(a) *Alderman's Quire* (where it was (a) comely placed and had stood time out of mind) to the *Altar-place*, as he called it. M^r. *Wheately* the *Alderman* questioning him thereupon, what *authority* he had from the *Bishop*, *Chancellor*, or any of his *Surrogates*, to do this alteration, received this Answer, (b) that his

authority was this, He had done it, and he would justify it. Upon the which returne, M. *Wheately* commanded his Officers to remove the *Table* to the place again; which they did accordingly, but not without striking, much heat, and indiscretion, both of the one side and the other: The *Vicer* saying, *he car'd not what they did with their old Tresle, for bee would build him an Altar of stone at his owne charge, and fixe it in the old Altar-place, and would never Officiate upon any other*: the rude people replying: *he should set up no dresser of stone in their Church, and they would find more bands to throw his stones out, then he should doe to bring them in; and would all in a body make a journey to the Bishop, before they would endure it.* Wherupon M. *Wheately* the *Alderman*

pre-

(b) *Alderman's Letter.*

(a) *Alderman's Letter.*

presently wrote unto his Lordship of these pas-
sages; as also of his light gesture in *bowing at the
Name of Iesus*, so as sometime his *Book* fell
downe, and once himself, to the derision of those
that were not well affected to that religious
Ceremony. And this was about *Jane or July 1627.*
To this the *Bishop* returned no answer in *writing*,
at that time, but sent a quick and sharpe message
by *Word of mouth*, both to the *Alderman* and the
Vicar; that they should not presume, either the
one or the other of them, to move or remove
the *holy Table* any more, otherwise then by spe-
ciall direction from him or his *Chancellour*; and
that it should remaine where it did (if it stood
within the *Quire*) untill his next passage to *Lin-
colne* by the *Town*; at what time he would him-
selfe by view taken upon the place, accommo-
date the same according to the *Rubrick* and *Ca-
nons*. And that the *Vicar* should not presume to
set up any thing in *Church* or *Chancell*, in the *in-
terior*. Which return did not altogether pacifie the
people of the *Town* in their jealousies against their
Vicar. But Mr. *Wheatly*, a prudent and discreet
man, afraid to offend the *Bishop*, (as one who had
been a singular friend and patron to that towne,
when he was in *place*) resolved to ride unto his
Lordship. Which was no sooner known, but all
they of the *Town* that were able, would needs
hire horses and ride along with him. The *Bishop*
when he saw such a *company*, enquired of them
what the matter was? They opened unto him
all this *difference*, assured his Lordship they were
every

every one of them quiet & peaceable men, conformable in all things to the Kings Laws Ecclesiastical and willing to submit themselves to any Order concerning the situation of the holy Table, which his Lordship should appoint. Only they represented unto his Lordship, that they were much scandalized with the putting downe of their sermons, and this new intended erection of a stone Altar upon the neck therof. And that, if his Lordship should appoint the Table to stand in the upper end of the Quire, it was impossible that the 24^e part of the Parish should see or heare the Vicar officiating thereupon. Desiring his Lordship to take it to his consideration, that the Vicar (whom his Lordship much favoured) was not alwaies right in the Head-piece, and that they lived in the midst of Recusants, their chief Governour being one of that profession himself; and that those kind of men began already to jeere and deride this new alteration. The Bishop entring into a discourse of the indifference of this circumstance in its owne nature, the Vicar came suddenly into the hall, pale and staring in his looks, and either with his journey, or some other affrights much disordered. Which the Bishop observing, used him with all sweetnesse and lenity, bad him not be troubled with any thing that had happened, for he would end this difference to his contentment. The Vicar brake out into passion and teares, and said they threatened to set his house on fire. The Bishop answered, that if they did so, hee would procure him another; and he hoped his Maieſty

jeſy would provide for them ſuch houſes, as in that caſe they well deserved. The *Alderman* and his *Assistants* utterly denied the knowledge of any ſuch base intents, or *menaces*; but ſubmitted themſelves wholly (as the *Vicar* likewiſe did) to the *Bishop's* deſicion. Then the Lord *Bishop* taking the *Vicar* aside, talkt with him in private a pretty while. What they diſcours'd of is not pa-
ticularly known. His Lordship was over-heard ſomewhat earneſt with the ſaid *Vicar*, to tell him who they were that ſet him on upon these *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordship all the truth, from point to point. At the close, the *Bishop* ſaid unto him, Well, Mr. () you ſhall ſup with your Neigh-
bours in my *Hall* to night, upon ſuch cold provi-
ſion as my people can make you: But I have ſup't already upon that you tell me, And if all the *Bookes* I have of that *nature* be able to do it, I will finde ſome ſatisfaction for my ſelf and *you* in all these particulars, before I goe this night to bed.
And I will provide a Letter, as written to you. Mr. *Alderman* to ſhew to your *Brethren*, and ſome *Notes* to bee delivered to the *Divines* of the *Le-
ture at Gr.* And both theſe (if the fault be not in my ſervant) ſhall be ready by ſeven a clock in the morning.

The *Bishop* ſate up moſt of the night, and his *Secretary* with him in his ſtudy. What they there did is not diſtinctly known: but it was obſerv'd that the *Secretary* came down for the *Book of Mar-
tyrs* which ſtood in the *Hall*, and borrowed from

the Parish-church Bishop *Jewels* works. In the Morning between 7. and 8. of the clock, was delivered to the *Alderman* this Letter sealed up.

Mr. *Alderman*, I do conceive, that your *Communion-Table*, when it is not used, should stand in the upper end of the *Chancell*, not *Altar-wise*, but *Table-wise*. But when it is used, either in the time of the *Communion*, or when your *Vicar* shall be pleased to read the latter part of the *Divine-service* thereupon, the *Churchwardens* are to cause the *Clerk* or *Sexton* to remove it, either to the place wher it stood before, or any other place in *Church* or *Chancell*, where your *Minister* may be most audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon such a place, let it be disposed of accordingly; and your *Ministers* are not to officiate upon it in any other place. If your *Churchwardens* disagree with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellor*, who dwells next unto your Towne of *Grantham*, and he and any one of the *Churchwardens* shall upon view assigne the place where the *Table* shall stand in most convenience, when it is to be officiated on by either of your *Ministers*. And so I desire you to intimate this unto the *Churchwardens*, & do recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am

At the same time this *Letter* was delivered, there was delivered also by the *Secretary*, a sheet

of paper closed up, to be conveyed to the *Dives* of the *Lecture* at *Gr.* upon their next meeting-day, with a Note of direction from the said *Secretarie*, that if they conceived these passages contained in that *Paper* to be well and truly collected, and had not found in their *readings* and *observations* the contrary, they should impart them to the *Vicar* of *Gr.* being one of their *Company*, and improve them what they could to give him satisfaction, not denying (if he so required) to let him take out a *Copie* of the same for his owne use, but not to divulge these *papers* any farther. But if they found any mistakings in these *Quotations*, or had met with any other *Canons* or *Constitutions* differing from these, or that they themselves varied in opinion from the premisses, they should forbear to impart them, but write freely back again their said *variance*, from these directions, together with their *reasons* for the same, which should be very kindly and thankfully accepted. Or to this effect. W^ee met accordingly, perused these *Papers*, found them digested in the former part into the fashion of a *Letter*, (yet directed to no body) but not so figuredly and distinctly in the later. They were not written with the *Bishop*'s own hand, with which we were all acquainted, nor subscribed by any body, and they varied in some places in matter from this *printed Copie*, but little in form. After perusal, we did conferre with the said *Vicar* at two severall daies, especially about the Contents

of this Paper. Who undoubtedly, at that time, received full satisfaction thereby, and conceived that he had lost nothing by this decision, having gain'd all the points, excepting the form of placing the Table; against the which hee conceived the Rubrick of the Liturgie to be apparent, but his Lordships opinion to be very indifferent, because he observed (as he said) the Table in his Lordships privat Chappel to be so placed, and furnished with Plate and Ornamennts above any hee ever had seen in this Kingdom, the Chappell Royall only exceped. And so this difference was at that time thus ended & composed, and the Vicar well satisfied, and never out of his Lordships favor (wherof he reaped after this much fruit & profit) to his very dying day. Now the true Copy of this Letter or Notes (for without all question they were neither superscribed, nor subscribed) here ensuet :

Sir, with my very hearty commendations unto you, &c. When I speake with you last, I told you that the standing of your Communion Table, was unto mee a thing so indifferent, that unlesse offence and umbrages were taken by the Town against it, I should never move it, or remove it. That which I did not then suspect, is come to passe. Your Alderman, whom I have known these 17 or 18 yeeres, to be a discreet and modest man, and far from any humor of Innovation, together with the better sort of the Town, have complained against it. And I have without taking any notice of your AG, or touching in one syllable upon your reputation, appointed the Church-wardens, whom

whom in my opinion, it principally doth concern, under the *Diocesan and by his directions*, to settle it for the time : as you may see by this *Copy* enclosed. Now for your own satisfaction, and my poore advice for the *future*, I have written unto you somewhat more at large then I use to expresse my self in this *kinde*. I doe therefore (to deal plainly) like many things well, and disallow of some things in your carriage of this businesse. It is well done that you affect *de:ene*, and *comeli:neſſe* in the officiating of Gods divine service, that you president your self with the Forms in his Majesties *Chappels* and the *Quires* of *Cathedrall* Churches, (if your *Quire*, as those others, could contain your whole congregation) that you do the reverence appointed by the *Canons* to that blessed name of I **s** u s, so it be done humbly and not *affectedly*, to procure the *devotion*, and not move the *derision* of your Parishoners (who are not it seems *all of a piece*) & that you do not maintain it *Rationibus non cogentibus*, and so spoil a good cause with bad arguments. These things I do my self allow & practise. But that you should say you will upon your own cost build an *Altar of Stone* at the upper end of your *Quire*: That your *Table* ought to stand *Altar-wise*; That the fixing therof in the *Quire* is so *Canonical*, that it ought not to be removed (upon any occasion) to the *body* of the *Church*; I cōceive to be in you so many mistakings.

For the first; If you should erect any such *Altar*, (which I know you will not) your *discretion* (I fear me) would prove the onely Holocaust

to be sacrificed on the same. For you have sub-
scribed when you came to your place, that that
other *Oblation*, which the *Papists* were wont to
offer upon these *Altars*, is a *Blasphemous* *figment*
and *pernicious Imposture*. In the 31. *Artic.* And
also, that we in the Church of England must take
heed lest our *Communion* of a *Memory* be made a
Sacrifice. In the 1. *Homily upon the Sacrament*.
And it is not the *Vicar*, but the *Churchwardens*
that are to provide *Vtewfils* for the *Communion*,
and that not an *Altar*, but a faire joyned *Table*.
Canons of the Convocation 1571. Pag. 18. And that
the *Altars* were removed by Law, and *Tables*
placed in their stead in all, or the most Churches
of *England*, appeares by the *Queens Injunctions*
1559. related unto, and so confirmed in that
point by our *Canons* still in force. *Canon 82.* And
therefore I know you will not build any such
Altar, which *Vicars* were never enabled to set up,
but were once allowed (with others) to pull down,
Innuict. 1^{mo} Eliz. For Tables in the Church.

For the second point; That your *Communion-*
table is to stand *Altar-wise*; if you mean, in that
upper place of the *Chancell*, where the *Altar* stood,
I thinke somewhat may be said for that, because
the *Injunctions 1559* did so place it. And I con-
ceive it to be the most decent *situation* when it is
not *used*, and for *use* too, where the *Quire* is
mounted up by *steps*, and *open*, so as hee that *off-
ciates*, may be seen and heard of all the *Congrega-
tion*. Such an one, I am informed, your *Chancell*
is not. But if you meane by *Altar-wise*, that the
Table

Table should stand *along close by the wall*, so as you be forced to officiate at the one end thereof (as you may have observed in great mens Chappels) I do not beleive that ever the *Communion-tables* were (otherwise then by casualty) so placed in *Country-churches*. For besides that the Country-people, without some directions beforehand from their superiours, would (as they told you to your face) suppose them *Dressers* rather then *Tables*: And that Q. Elizabeths Commissioners for causes Ecclesiasticall directed , that the *Tables* should stand; not where the *Altar*, but where the *steps to the Altars* formerly stood. Orders 1561. The *Minister* appointed to read the *Communion*, which you (out of the *Booke of fast* in 1^{mo} of the *King*) are pleasd to call *second service*, is directed to read the *Commandements*, not at the *end*, but at the *North-side of the Table*, which implies the *end* to be placed towards the *East great Window-Rubricke before the Communion*. Nor was this a new direction in the *Queens time onely*; but practised in K. Edwards reign. For in the plot of our *Liturgie* sent by Mr. Knox and Whittingham to Mr. Calvis in the reign of Q. Mary, it is said, that the *Minister must stand at the North-side of the Table*. Troubles at Frankford, p. 30. And so in K. Edwards *Liturgies*, the Ministers standing in the midst of the *Altar*, 1549. is turned to his standing at the *North-side of the Table*, 1552. And this last *Liturgie* was revived by Parliament 1^o. Eliz. c. 2. And I believe it is so used at this day in most places of *England*. What you saw in *Chappels or Cathedrall Churches*, is

is not the point now in *Question*, but how the *Tables* are appointed to bee placed in *Parish-churches*. In some of these *Chappels* and *Cathedrals*, the *Altars* may be still standing, for ought I know; or, to make use of their *Covers*, *Fronts* and other *Ornament*s, *Tables* may bee placed in their room, of the same length and fashion the *Altars* were of. We know the *Altars* stand still in the *Lutheran Churches*. And the *Apologie* for the *Augustane Confession*, Artic. 11. doth allow it. The *Altars* stood a yare or two in the reigne of King *Edward*, as appeares by the *Liturgie* printed 1549. And it seemes the *Queen* and her *Conseil* were content they should stand, as we may guesse by the *Injunctions*, 1559. But how is this to be understood? the *Sacrifice* of the *Masse* abolished (for which *Sacrifice* onely *Altars* were erected) these (call them what you please) are no more *Altars*, but *Tables* of *Stone* or *Timber*. And so was it alledged 24. Novem. 4^o. Edw. 6. 1550. *Sublatio enim relativi formalis, manet absolutum & materiale tantum.* And so may be well used in *Kings* and *Bishops* houses, where there are no people so void of *Instruction* as to be scandalized. For upon the *Orders* of breaking down *Altars*, 1550. all *Dioceſſes*, as well as that of *London*, did agree upon receiving *Tables*, but not so soone upon the *form* and *fashion* of their *Tables*. *Act. & Mon. pag. 1212.* Befide that, in the old *Testament* one and the same thing, is termed an *Altar* and a *Table*. An *Altar*, in respect of what is there offered unto *God*; and a *Table*, in respect of what is thence participated

cipated by men, as for example, by the Priests. So have you Gods Altar the very same with Gods Table, in Mat. 1.7. The place is worth the marking: For it answers that merry Objection out of Heb. 13.10. which you made to some of your fellow Ministers; and one Dr. Morgan before you, to Peter Martyr, in a disputation at Oxford. We have no Altar in regard of an Oblation; but we have an Altar; that is, a Table, in regard of a participation and Communion there granted unto us. The proper use of an Altar is to sacrifice upon, the proper use of a Table is to eat upon, Reasons, &c. 1550. vide Act. & Monum pag. 1211. And because a Communion is an action most proper for a Table, as an Oblation is for an Altar; therefore the Church in her Liturgie and Canons calling the same a Table onely, do not you now, under the Reformation, call it an Altar. In King Edwards Liturgie of 1549. it is almost every where; but in that of 1552. it is no where called an Altar, but The Lords Board. Why? Because the people being scandalized therewith (in Countrey-churches) first it seems beat them down de facto; then the supreme Magistrate (as here the King) by the advice of Archbishop Cranmer and the rest of his Counsell, did anno 1550. by a kind of Law put them downe de jure. 4^o. Edv. 6. Novemb. 24. And setting these Tables in their rooms, took away from us, the children of this Church and Common-wealth, both the name and the nature of those former Altars. As you may see Instruct. 1559. referring to that order of K. Edward, and

C his

his Counsell, mentioned *A& Monum pag. 1211.* And I hope you have more learning, then to conceive the *Lords Table* to be a new Name, and so to be ashamed of the *Word*. For, besides, that Christ himselfe instituted this *Sacrament* upon a *Table*, and not an *Altar*; (as Archbisshop *Cranmer* and others observe, *A& Mon. pag. 1211.*) it is in the Christian Church, at the least 200. yeeres more ancient, then the name of an *Altar* in that sense; as you may see most learnedly proved (besides what we learn out of *St. Paul*) out of *Origen* and *Arnobius*, if you do but read a book that is in your Church, *Jewel against Harding, of private Mass*, *Artic. 3. pag. 145.* And whether this name of *Altar* crept into the Church, in a kind of complying in phrase with the people of the *Iews*, as I have read in *Chrysostomus*, *Gerardus*, and other sound *Protestants*, (yet such as suffer *Altars* to stand;) or that it proceeded from those *Oblations* made upon the *Communion Tables* for the use of the *Priest* and the *poore*, whereof we read in *Institutio Martirij*, *Irenaeus*, *Tertullian*, and other ancient Writers; or because of our *Sacrifice* of praise and thanksgiving, as Archbisshop *Cranmer* and others thought, *A& Mon. pag. 1211.* the *name* being now so many yeeres abolished in this Church, it is fitter in my judgement, that your *Altar* (if you will needs so call it) should according to the *Canon* stand *Table-wise*, then your *Table*, to trouble the poore Towne of Gr. should be erected *Altar-wise*.

Lastly, that your *Table* should stand in the
bight

higher part of the Chancell, you have my assent in opinion already: And so was it appointed to stand, out of the Communion. Orders by the Commiss. for causes Ecclesiastical, 1591. But that it should be there fixed, is so farre from being the onely Canonicall way, that it is directly *against* the Canon. For what is the Rubrick of the Church, but a Canon? And the Rubrick saith, *It shall stand in the Body of the Church, or in the Chancell, where Morning prayer & Evening prayer be appointed to be said.* If therefore Morning prayer and Evening prayer be appointed to be said in the Body of the Church, (as in most Countrey-Churches we see it is) where shall the Table stand in that Church most canonically? And so is the Table made removable, when the Communion is to be celebrated, to such a place as the Minister may be most conveniently heard by the Communicants, by Qu. Eliz. Instruct. 1559. And so saith the Canon in force, *that in the time of the Communion, the Table shall be placed in so good sort within the Church or Chancell, as thereby the Minister may be most conveniently heard,* &c. Canon 28. Now judge you, whether this Table (which like Dedalus his Engines moves and removes from place to place, and that by the inward wheeles of the Church Canons) be fitly resembled by you to an Altar that stirres not an inch: and supposed to be so resembled most canonically. And if you desire to know out of Eusebius, S. Augustine, Durandus, and the fifth Councell of Constantinople, how long Communion-tables have stood in the midst of Churches, read a

Book which you are bound to reade, and you shall be satisfied, *Jewel against Harding: Of private Masses, Artic. 3. pag. 145.* The summe of all is this :

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table*.
2. This *Table* (without some new *Canon*) is not to stand *Altar-wise*, & you at the *North end* thereof, but *Table-wise*, and you must officiate on the *North-side* of the same, by the *Liturgy*.
3. This *Table* ought to be *laid up* (decently covered) in the *Chancell* onely, as I suppose; but ought not to be officiated upon, either in your *first or second service*, (as you distinguish it;) but in that place of *Church* or *Chancell* where you may be most conveniently seene and heard of all.
4. Though peradventure you be (with him in *Tacitus*) *Master of your own*, yet are you not of *other mens Eares*, and therefore your *Parishioners* must be *Judges* of your *audiblenesse* in this case, and upon complaint to the *Ordinary*, must be relieved.
5. Lastly, whether side soever (*you or your Parish*) shall first yeeld unto the other in these needlesse controversies, shall remain in my poore judgement, the more discreet, grave, and learned of the two. And by that time you have gained some more experience in the *Cure of Soules*, you shall finde no such *Ceremony* to *Christians charity*. Which I recommend unto you, and am ever, &c.

Now,

Now if you desire to know why I have beeene so tedious in stating thus the *Caue*, with all the *Circumstances* thereof, I answer with the *Poet*, that it is to ease you, if you please, of further *tediousnesse*:

(c) *Vt, si malueris, lemmata sola legas;*

(c) *Mart. Epigr.*
lib. 14. Apoph.

That if you be so disposed, you may end the *Book* with this first *Chapter*. For the true stating is the concluding of the *Question* we have in hand. I dare here appeale without any further *defence* to any *indifferent Reader*, what *notorious want of Learning*, what *disaffection to the Church*, what *malice to Cathedrals*, what *inclination to Puritanisme*, what *approving of sedition*, what *popular affection* this

(d) *filia unius noctis*, this *Paper huddled up* (upon (d) *Ion. 4. 10.*

this occasion) in one night, can argue either in the *Writer* (whosoever he be) or in *us* that were the *approvers* of the same. And particularly I appeale to you that have read the *Libell* written against it, whether it hath any way answered your expecation, or whether

(e) *Carboneum, ut aiunt, pro thesauro inventissimis*) (e) *Phaedr. Ang.*
this (f) *Coal of a sinner doth not rather appeare to* *Libertus. Fab.*
have been fetcht from a *Smiths Forge*, then a *sa-* (e) *Op. lib. 4.*
red. Alter. (f) *Ecclesiastic.*

CHAP. II.

*Oft the Regal power in ordaining,
publishing, and changing Ceremo-
nies, as also in all Causes Ecclesia-
sticall. And whether that power was
ever used in setting the Commu-
nion-table in form of an Altar.*

If Alexander was afraid to commit the proportion of his body to every ordinary Statuary, requiring that none but a (a) *Lysippus* should effigiate the same, and that *Apelles* himself could never set forth the outward beautie of his face, but (b) *slubbered, and farre short of the native vivacity*; how carefull ought Soveraigne Princes to be, not to permit their *Regall power* and prerogative (the very visage of their persons, and majesty of their visage) to be prophaned by every *Bungler*, and to be slubber'd up (as here it is) with a base *Cob*, upon the walls of this ugly (c) *Pamphlet*. Thus it is, when *Coblers* will be stretching up their *Pia-maters* above their own *Shop-lasts*, and *Chaplains*, (to shew how ready they are, at the very first call, to be dealing in matters of *State*) will be

(a) Διονυσίου μόνον Αλέξανδρος σκέπεται Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν. Plutarch. de fortuna Alexand. Orat. 2.
(b) Φάσι τέλεον πεπιπλωθεῖν. Plutarch in Alexander.
(c) From page 58. to the end of the Book.

be pudding in studies they doe not understand. Dr. *Cold* hath here by his exquisite knowledge in the *Can-none* and *common* (or *trivisill*) law, committed a kind of merry *treason*, in presuming to give a man a call to be a (d) *Judge*, who died but an

(d) Pag. 61.

Judge Floyden.(e) *Apprentice at the Law.* (Which was more then(e) *Reporis de*the L. *Keeper of the great Seal*, without his Maje-*Edmound Plow-*

ties licence, durst have done.) And mends it by

den un Appren-

and by with a kind of sacrilege, by taking away

tise de le Com-

from a noble Gentleman, his name given him at

*mon Ley.*the Font in (f) *Baptisme.* Whereas had this

(f) Pag. 62.

doughty *Doctor* left his *Littleton*, and kept him*Sir Robert Coke.*to his *Accidence*, he could not have forgotten that*Edwardus* was his proper name.

Yea, but though he fails in names, he hits in matter, and shews you deep *Mysteries of State*; how this question of Ceremonies doth relate unto the King; and that the Statute of 19. *Eliz. cap. 2.* (which by long search and study he found in the very first leaf of his *Common prayer book*) was not a power personall to the Queen only, but to be continued unto her Successours; and that the Kings most excellent Maiesty may safely and without any danger at all, command the Table to stand (as the Doctor would have it) and to be rail'd about. These are high matters indeed, if they be well proved.

That they shall bee to a haire. For this old Lawyer, and new-created Judge, doth tell us, that if a Fee-simple be vested in me, and I passe it unto the King, the Fee-simple doth passe without these words, S V C C E S S O R S, & H E I R E S, as it doth to a Major, a Bishop, or any other meaner Corporation, as you

(g) Cooke op.
Littleton fol 9.
page at the end.

you have it (g) there at large. Well said *D^rour*; His Majesty is much beholding unto you, and those about him, to take speciall care of your speedy preferment. You have not in most of your scribble given a *Bishop* any more prerogative then to the *Vicar*, nor the *King* in this Allegation, then to the Alderman of *Granham*. Peraventure not so much. For by perusal of your Authour, I finde the *Alderman* ranged in the third place, but the *King* and the *Bishop* jumbled up together, (as in a bagge after Chesseplay) and so thrown into the fourth place. But I pray you good *D^rour*, where upon earth was this power of ordering matters Ecclesiasticall vested, before it pass'd away, as a piece of land held in Fee-simple, unto his Majesty by the Statute of *I^mo Eliz. cap. 2.*

Quis est tam potens cum tanto munere hoc?

Was it in the *Pope*? in the *people*? in the *Clergies*? in the *Convocation*? in the *Parliament*? or (peradventure) was it in *Abeyance*? Away *antemall*; I tell thee, *The power in matters Ecclesiasticall* is such a *Fee simple*, as was vested in none but *God himselfe*, before it came (by *his* and *his onely donation*) to be vested in the *King*. And being vested in the *King*, it cannot by any power whatsoever (no not by his (h) own) be devestied from him. The *donour* in this Feoffment is *God*, and *God* onely; the *Deed*, a Prescription time out of mind in the *Law of Nature*, declared more specially, and at large by that *Statute-law*, which we call *the Word of G o d*. So that, *D^rour*, you deserve

(h) Translat. of
the Orat. de ver.
Obred. 1515.
shewes this to
have been the
opinion of Steph.
Gardiner.

but

but a very simple Fee, for your impertinent example of this Fee simple. But what do you merit for your next prank? where you say (most ignorantly and most derogatorily to his Majesties right and just prerogative) that that Statute of 1^o Eliz. c.2. was a confirmative of the old Law? what? & was it not good untill it had pass'd the upper and lower houle of Parliament? was not God able enough; the King, his bright Image upon earth, capable enough; the Deed of Nature and Scripture strong enough; but that (like a Bishops concurrent lease) it must receive a confirmation in that great chapter? Your (i) Author, a deep learned man in his faculty, hath it otherwise, and right-
(i) De iure Ecclesiastico,
pag. 8. Non novam introduxit, sed antiquam declaravit.
 ly. It was resolved by the Judges, that the said ACT of the first yere of the late Queene, concerning Ecclesiasticall jurisdiction, was not a Statute introductory of a new Law, but declaratory of the old. Parliaments are not called to confirm, but to affirme and declare the Laws of God. Weak and doubtfull Titles are to be confirmed: such cleare and indubitate rights as his Majestie hath to the Ecclesiasticall jurisdiction, are only overred and declared by Acts of Parliament. And all declarations of this kinde, are, as the stiffe whereof they are made, to last for ever, and no Jonas Gourds to serve a turn or two and so expire, as those (k) Probationers did, which, peradventure, some Justice his Clerke might tell you of. Yea, but your meaning is, that the Jurisdiction was in truth, or of right ought to be by the ancient Laws of the Realm, parcell of the Kings Jurisdiction, and united to the Crown Imperiall. Still you

are short, and writ nothing like a Divine. I tell you man. It is the Kings right by the ancient Law of God, and a main parcell of the Kings jurisdiction, although the Laws of the Realm had never touched upon it.

(l) Translat.

1553 Latin.

1533. Qua in re
nihil novi latum
est; tantum sig-
nificans e va-
cato apposito
competentem
Principe jure di-
vinopotestatem
exprimit clarius
voluerunt.

(m) The Institu-
tion of a Chris-
tian man, printed
1537.

(n) De absolute
Regis imperio p.
19. Ad eas li-
cer Episcopi
populum hor-
tari & possint, le-
gis tamen vim
habere sine su-
premi reipub-
licæ Magistra-
tus authorita-
te, plane non
dixerim.

(l) Stephen Gardner, Bishop of Winchester, in his *Oration of true obedience faith, that by the Parlia- ments calling of K. Henry the eighth*, Head of the Church, there is no new invented matter wrought; only their will was, to have the power pertaining to a Prince by Gods Law, to be the more clearly expressed with this sounding and emphaticall compellation. So likewise in that book set forth by the King & con- vocation, called *The Institution of a Christian man*, in the chapter of the *Sacrament of Orders*, it is thus written. (m) *Vnto Christian Kings and Princes of right and by Gods Commandement belongeth speci- ally and principally to conserve and maintaine the true doctrine of Christ, and all such as be true Preachers and setters forth thereof, and to abolish all abuses, heresies, and idolatries, &c.* And (n) John Beckinsaw speaking of these particulars in hand, to wit, cere- monies and traditions not commanded of God, but recommended by Clergie-men to stirre up the people to piety and devotion, saith, That however they may or ought to be maintained by the Bishop, yet can they not be established as a Law, otherwise then by the Authority of the Supreme Magistrate. And these are all Papists, not Protestants, who may be suspected to collouge with their Princes.

Nor is this Right united to the Crown of Eng-
land only, as this Scribler seemes to conceive, bur-

to all other Christians Crownes, and challenged by
all Christian Princes accordingly. For the Romane
Empire, one of the former (o) Authours doth
instance in *Justinian*, that with the approbation of all (o) *Quis ux.*
the World, he set forth those *Laws of the most blessed* ^{quam improba-} *vit Justiniani*
Trinity, the Catholike Faith, of Bishops, Clergie-men, ^{sacrum, qui,}
Hereticks, and the like. For the most ancient ^{leges adiut de}
Kingdomes of *Castile, Leon, Toledo, and others* ^{summa Trinita-}
of *Spain*, famous is that great work of the *se-
ven Partidas or Sections of Laws*, advanced by ^{te, & de fide Ca-}
^{tiboli a, & de E-}
^{piscopis. Steph.}
^{Winton. Orat.}
^{Ferdinando the third, otherwise called the Saint,} p. 19. Cod. Ju-
(in whose long raigne of 35. yeeres, there ^{tinian. Tom. 3}
was no touch of (p) hunger or contagion) but fi- lib. 1. Titul. 1.
(p) Regnavit ^{annis 35. inqui-}
nished and compleated by his Sonne *Alfonso*, the ^{bus nec fames,}
tenth; (q) in the first *Partidas or Section* where- ^{nes pellit suae}
of, hee speaks wholly of matter pertaining to ^{integritas suae.}
the *Catholike faith*, which directs a man to ^{Lopez. Gloss.}
know God, by way of credence or beliefe. part. 1.
Nor were those Volumes so composed and col- (q) *En la prima*
lected in those seven yeeres employed in that *Partida del fa-*
service, to be afterward disputed of in *Schools* ^{blamas de todas}
and *Universities* onely, but for the (r) decision ^{las cosas, que per-}
of *Causes*, and the doing of *Injustice*, in all those ^{sinscen a la fe}
Kingdomes and Dominios. And how many Kings ^{Catolica, que}
before this had made *Laws* to the same effect ^{fase al ome con-}
in those Countries, God knoweth. For these ^{cer a Dios por}
Partidas were for the most part, but a (s) Col- ^{crentia. Prol.}
partid. 1. In ^{del Rey Alon-}
sacratissime leges, non solum ad causas bonorum decidendas, sed ad divinum cultum dirigen- ^{quibus Partiti-}
dam augendamque continetur. Hispan. Illustrat. Tom. 1. Roderici Santii Histor. His-
pan. part. 4. cap. 2. Ec jne acabado dese que fue commencado a siete annos complidos, Prolog. ^{Reyes.}
def. Alfonso. p. 4. (r) *Para decision de las causas, y buena Gubernacion de la Hispania deslos*
Reynos. K. Philips Proclam. before the *Partidas*, Sect. 7. 1555. (f) *Lege Hispaniarum*
quos vocant Partitas in volumen redigit. Francisc. Taraph de Regib. Hisp. in Alf. 10.
Hisp. illustr. Tom. 1. *Colligendarum cura iniuncta etiam quas Partitas vulgo vocant.* Io.
Marian. de Rebus Hisp. lib. 13. cap. 8.

lection of the ancient Lawes. And no otherwise have these matters been carried in the Kingdome of France. For they ever held their Kings, if not for the (t) Head of their Church, yet surely for the principall and most sound member thereof. Which is the reason, that the opening or Overture of their most antient Councils under the first and second (that is the Merovingian and Caroline) line, was ever by the power and authority, and sometimes the presidencie of their Kings and Princes. And my Autborre quarrells verly much the (u) Monk Gratian, for attributing to Ifidore of Spain, rather then to a Nationall (x) Counell of France, held in the yeere 829, that brave and excellent saying, *Principes seculi non mororum intra Ecclesiam potestatis addepta clumina tenent, ut per eadem potestatem disciplinam ecclesiasticam tuniant.* God sometimes imparts secular power to Princes that live in the bosome of the Churche, that they mighte employ this power in preserving Ecclesiastical Discipline, *Sepe per regnum terrenum caliste regnum proficit.* The Kingdome of Heaven doth many times take growth and increase from these Kingdomes upon earth. *Dogas sunt Principes seculi se Deo debere rationem propter Ecclesiam quam a Deo inveniam accipiunt.* And therefore the Great ones of the world must know, that God will one day call them to an account for his Churche, so tenderly recommended unto them. It is true indeed, that these words are found in the sixth Counelle of Paris. lib. 2. c. 2. But it is as true, that in my Book

(c) Si non pour
ebfis de leur
Eglise, pour le
moins comme
faisons l'ame de
meilleures &
plus faines parties
d'icelle. Qu'est
la cause, que l'ac-
verture, &c.
Paris. Rech.
13. c. 30.
(u) Gratian,
Decret. part. 2.
Caus. 23. qu. 5.
Dist. principes.
(x) Concil.
Paris. 5. l. 2. c. 2.
sub Ludovico
Pio. Anno
Dom. 829.
Concil. Antiq.
Simeoni.
Tom. a. p. 526.

Isidore is set down in the Margent as ready to own them. And both these will stand well enongh;

considering that (y) *Isidore*, Scholar to *Gregory the Great*, did flourish very neere 200. yeeres before

the Aera of that *Councell*; and that that *Councell*, by incorporating of these words unto the substance

of their *Canons*, doth put a greater lustre and au-

thority upon them, as the French (z) *Antiquary* well observes. And according to this Doctrine,

are all those *Capitulars* or mixt Laws, for matters

of Church and Common-wealth, of *Charles the Great*, *Indovicus Pius*, *Lewis the Greffe*, *Pipine*, and

others, gathered by (a) *Lindenholzinus*: And a

world of other *Capitulars* of the same nature, in-

termingled with the *Canons* of the French (b) *Coun-*

cels, In the late Edition of them by *Sirmond the Jesuite*. In a word, the very purt *Acta* and *Consti-*

tutions of the *Synods* themselves, were in those

former times no further (c) *valid* and *binding*, then as they were confirmed by the *Kings* Of

France, and entered duly upon the Records of

their *Palais*, or *Westminster-Hall*. And yet under

favour, all Crownes Imperiall must give place

in regard of this one flower of Ecclesiasticall

jurisdiction, to the *Crown* of *Great Britannie*.

For as our Prince is recorded to be the (d) *first*

Christian King, so is he intimated to be the *first*

that ever exercised Ecclesiasticall *jurisdiction*, be-

ing directed by *Eleutherius* the *Pope* to fetch

(y) *Isidore* lived Anno 6.10. Hel-

vicus. 626. Pal-

marus.

(z) Et de plus grande autho-

rity, en la re- cognissant

d'une Synode.

(a) In *Edicta leg.*

An. iugur. p. 827.

(b) *Edita a Sir-*

mondo 3. volum.

(c) Les confi-

tutions Confis-

liaires n'avoient

lieu, finon de tant & en-

tant qu'elles estoient con-

firmées par nos Roy's &

prises aux Ar-

chefs de leur

Palais. *Paq.*

Reibl. 3. c. 30.

(d) This I.

land hath the

glory to bee

graced with

the first Chris-

tian King that

ever reigned

in the world,

which was Lu-

cius. Speed is his

Eccl. History of Great Britaine,

Age 2. cap. 6. Sub Lucio Britannia omnium provinciarum prima publicitus Christi

women recepit. Anton. Sabel. lib. 5. Enead. 7.

(e) Habetis
penes vos ut
tramque pagi-
nam: ex illis
(De gratia) per consilium
regni vestri
sume legem.
Divisos debes
in unum ad
concordiam &
pacem, & ad fi-
dem & legem
Christi, & ad
sanctam ecclie-
fiam congrega-
re. Epis. Eleu-
térij m. in
Biblioth. Coton.
In Archivis
Lond. apud Stow,
An. 189. In K.
Edwards Lawes.
Archaionomia
Lambard. f. 117.
Antiquit. Britan.
p. 5. levella-
gains Harding,
fol. 119. Ed. C.
Mon. I. part.
pag. 107. &c.
(F) 3. Convers.
part. L. 4.
(G) Eccles. Hill.
of greas Brit.
Age 3. c. 20.
(h) In his excel-
lent booke called
Archaionomia
per totum.
(i) In his Ana-
lect. Anglo-brit.
L. 2. c. 3. & lib. 2.
c. 2. postea; (m)

his Laws by the advice of his Counsell, from
the (e) *Book of God*, the old and new Testament,
wherewith to reclaim his subjects to the Faith
and Law of Christ, and to the holy Church.
And if Father (f) Parsons shall damne this Letter,
as foisted, and another obscure (g) Papist
suspected to be corrupted, let the Reader con-
tent himself with these Proofs in the Margent
of a farre more authenticall averment and au-
thority. Sure I am, that (according to this
advice of *Eleutherius*) the *British, Saxon, Danish,*
and first *Norman Kings* have governed their
Churches and Church-wenby Capitulars and mixed
Digests, composed (as it were) of *Common and Can-*
non Law, and promulg'd with the advice of the
Counsell of the Kingdome; as wee may see
in those particulars set forth by (h) M. *Lambard*,
(i) M. *Selden*, (k) D. *Powell*, and others. And I
doe not believe there can be shewed any Ecclesi-
asticall *Canons* for the Governement of the *Church*
of *England*, untill long after the Conquest, which
were not either originally promulg'd, or after-
wards approved and allowed by either the *Mo-*
narch, or some King of the *Heptarchy*, sitting and
directing in the *Nationall or Provinciall Synod*. For
all the collections that *Lindwood* comments up-
on, are (as (l) *Theophrastus* speaks) *new lawes*,
but *rough and rugged money* of a more fresh and
later coynage. And yet in those usurping times,
I have seen a Transcript of a (m) Record Anno
i. 157. 3. Hetr. 2. wherin when the B. of Chiche-
c. 6. 7. &c. (k) *Histori of Cambria*, p. 59 in *Howell Dba.* (l) *Theophrast. scilicet*
(n) In *M. f. Chronic. Abbatis de Bello*.

Per

After oppos'd some late Canons against the Kings Exemption of the Abbey of Battle from the *E-piscopall Iurisdiction*, it is said, that the King being angry and much moved therewith, should reply, *Tu pro Papa authoritate ab hominibus concessa, contra dignitatum Regalium authoritates mibi a Deo concessas, calliditate arguta nisi prae cogitas?* Do you sir, go about by subtleties of wit to oppose the Popes authority, which is but the favour or connivence of men, against the authority of my *Regall dignities*, being the characters and donations of God himselfe? And thereupon requires reason and justice against the *Bishop* for this foule insolency. And it hath been alwaies as the practice, so the doctrine of this Kingdome, that both in every part, and in the whole, ⁽ⁿ⁾ *Laws do not make Kings,* ^{(n) Post-nati. p. 106.} but Kings Laws; which they alter and change from time to time, as they see occasion, for the good of themselves & their Subjects. And to maintain that Kings ^{(o) Pag. 62.} have any part of their Authority by any positive Law of Nations (as this ^(o) Scribbler speakes of a *Iurisdiction*, which either is or ought to be in the Crown by the ancient Laws of the Realm, and is confirmed by 1^o Eliz. c. 1.) is accounted in that ^(p) great personages an assertion of a treasonable nature. But when Sr. Edward Coke, or any other of our reverend Sages of the Law, do speake of the ancient Laws of the Realm, by which this Right is Ecclesiastical causes becomes a parcell of the Kings *Iurisdiction*, and united to his Imperiall Crown, they do not meane any Positive or Statute-law, which creates him such a Right, as if a man should bestow.

^(p) It was never taught, but either by Traitors, (as in Spencers Bill in Edward the second's time,) or by treasonable Papists, (as Harding in the Confutation of the Apology (that Kings have their authority by the positive Law. Post-nati, pa. 99.

bestow a new *Fee-simple* upon the *Crown*, as this Scribler instanceth, or any Law which declares any such Right created by any former Law; but the continual *Practise, Judgements, Sentences*; or,

(q) *Iurisdictio intra hoc regnum exercita, cantrays case.*
p.8.

as this very (q) Report calls it, *Exercise of the ancient Laws of the Realm*: which declarereth and demonstrateth by the effect, that the Kings of England have had these severall flowers of Ecclesiasticall Jurisdiction stuck in their *Imperiall Garlands* by the finger of Almighty God, from the very beginning of the Christian Monarchy within this Iland. For so our *Sententie Iudicium, and Responsa prudentum*, have been termed, time out of mind, a main and principall part of the Common Law of England. And therefore having cleared this

(f) P.23, & 13.
Apxidia p.
220^o, 20.
200^o s. 200^o
p.200. Thucid.
lib. 1.
And Aristotle
gives us many
presidentis of these
modest expressi.
as. *Ilota* p.12.
20^o 20^o
40^o 40^o, etc.
20^o 20^o m^o.
episod. deca.
lib. 1. c. 1. See
there the diffe-
rence in Estra-
tus between
pauperes.
diss.

(l) pag. 1. p.27.
p. pag. 31. 52.

placed where the Altar stood, and be railed about for the greater decency; and that, although the Statute of 1^o. Eliz. c. 1. had never been *in rerum natura*. But how doth the Dr. make it appeare, that his most excellent Majesty hath commanded any such matter? or that there is, as he vows, any publick order for the same? and this he must doe by Proof, Reason, Authority, nay Demonstrations, as one that can endure no modesty of assertion, I thinke, I conceive, I have heard, I believe, but jeeres at them all. I warrant you, he shall make it cock-sure with three Apodicticall Demonstrations.

I t It is so in his Majesties chappell, where the an-
cient

cient Orders of the Church of England have been best
preserv'd and without the which (perhaps) we had be-
fore this been at a losse amongst our selves for the whole
forme and fashion of Divine service. The Chappell of
the King being the best interpreter of the Law which
himself enacted; wherein the Communion-Table hath
so stood, as now it doth, sithence the beginning of
Queen Elizabeth, what time that Rubrick in the
Common prayer booke was confirmed and ratified.
For thus he useth to double and treble his files
throughout all his Pamphlet, that he may make
himself a Body and grosse ('of words at least) to
skar crowes withall.

I do confess, that that most sacred Chappel,
but especially the ^(u)Saint of that Chappel, may for
his piety and true devotion be a moving prece-
dent and breathing example; not onely for the
Laity and meaner sort of the Clergy, but even
for the gravest of all the Prelacy, to follow and
imitate. And long may this Relation continue
betweene that Type and ^(v)Prototyp of Majesty,
Long may he serve God, and God preserve him, and
this Church and State through and by him. But
yet every ^(w)Parish-church is not bound to imi-
tate, in all outward circumstances, the pattern
and form and outward embellishment and ador-
ning of the Royall Chappell. And that for these
Reasons.

^(x)An inferior is bound to yeild obedience
to the outward only, and not to the inward mo-
tion of the mind of his Superior. For what the
Prince keeps inwardly unto himself in his Will

^{15. c. 1.}

E and

^(u)Pag. 28.

^(x)Summa
Sylvestri, verbo
Obed. p. 208.

La razones,
Por que lo que
tiene el superio-
mente en la
mente y en la
voluntad, no se
ordena al sub-
dito y inferior,
a manera de
precepto, ni
es declaracion
de sua volun-
tad-- Luego,
en tal caso no
ay obligacion
de obedecer.
Pedro de Ledes-
ma. 2. parte de
la Summa tractad.

and understanding, hath no referrence to the Subject by way of Precept, untill it break forth *ad modum exteriorem*, as the Schoolemen call it, to some outward *overture* and *declaration* relating to the Subject. How the King shall adorne and set out his *Chappell Royal*, is a matter *imminens* and left to his own Princely wisedom and understanding. It is a finne against many precepts to whisper or doubt, but that hee doth it wisely and religiously. But how his Laws and Canons require us to adorn our *Churches*, that is the outward and exterior moving of his Princely mind, which the Schoolemen make the *lonely Censure* of our obedience. It is not therefore his Majesties *Chappell*, but his *Laws, Rubricke, Canons, and Proclamations*, that we are to follow in these outward *Ceremonies*. And this I shall cleare by an instance, which we should have heard before from the *Delfour*, but that, peradventure, he knew it not. At Q. Elizabeths first comming to the Crown a (y) *Proclamation* indeed was set forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappell*. Then I confesse unto you, for that n̄ w̄, and instant of time, the *Chappell*, and the *Chappell* onely was the *Rubrick*, and the *Pole Starre* we were to saile by in our obedience. But thiadirection was not intended to be long-liv'd; it was but a *Bush* that brave *Lady* got under to passe over a sudden showre, & *donec de Religionis cuiusvis autoritate Parliamentaria statueretur*, untill the Parliament might bring to the World that *Statute of Primo*, whereof

(y) Speed. p. 858.
sum. 634.

(z) Cambd. Eliz.
M. 23.

whereof we spake so much before. As therefore
that wise *Princeſſe* made ſhift for a time with her
Sisters (a) *Seal*, ſo did ſhe with her (b) *Ceremonies*; (a) *Poffoni*,
but forſooke them both, as foone as ſhe could be
otherwise provided. So as now we are no longer
to preſident our ſelves in this kind by the *Chap-*
pell, but by the *Liturgy of Queen Elisabeth*.

2. I hope I ſhall ever live and die in an awfull
and reverend opinion of that ſacred *Oratory*, the
vivēt reſemblance I know upon the *Earth* of that
Harmony of the *Cherubims* wee look for in *Hea-*
ven. Yet doe I truſt it will be no offence to any
that beares equall devotion to that ſacred place,
if I pluck out this *Cuſtome* creature (who like a
fawning *Sycophant* thinks to take *Sanctuary* in
that ho'ly ground) from the shadow and shelter
of the *Royall Chappell*. Where did the man ever
hear of any *Chappell* in the Christian world that
gave form and fashion of Divine Service to
whole *Provinces*? To what uſe ſerve our grave
and worthy *Metropolitans*, our *Bifhops*, our *Con-*
vocation-biſtice, our *Parliaments* our *Liturgies* hed-
ged in, and compassed with ſo many *Laws*, *Ru-*
bricks, *Proclamations* and *Conferences*, if we had been
long before this at a loſſ in England for the whole
form and fashion of Divine Service, but for one
Dear and ſo many *Gentlemen* of the King's *Chap-*
pell? Here is a riddle indeed!

(c) *Mater me genuit, que eadem erat dignata ex me.* (c) *Sphinx*
I have heard often of a *Mother-church*, but now (d) *Ad Basili-*
behold a *Mother-chappell* (d) When *Pius Quintus* *ex principis*
ſet forth this new *Missall*, he cauſ'd it to be pro- *Apostolorum*
claim'd *publicari & af-*
ſig.— *Pius Quintus, pmi.*
use *Missal*.

claim'd at St. Peters Church, and not at the sacred

(c) *Council. General. in Spania. Anno 517. Cap. 1.* Chappell. (e) In the name of God, let the same Offices be said in all the Provinces, as are said in the Metropolitall Church: as well for the order of the Service, the Psalmody, the Canon, as the use and custome of a la celebracion de los officios ecclesiasticos, &c. *Francisco de Padilla. Historia Ecclesiastica Hispaniarum. 6. c. 9. It is cited by Gratian 3. part. 2. de Confess. Burch. 1. 3. c. 66. 100. part. 3. c. 68. Brat. Rhenanus. Enarratio in Miss. Chrysost. And is a current direction in all Authors.*

(f) *Preface before the Common prayer-booke.*

(g) *In a very old and ancient Missal. At Sir R. Cotton.*

(h) *Sr. H. Spelman. verbo Capella.*

(i) *Sir Abrahams de robust Ecclesiast. c. 31. A Capa B. Martini. quam Regis Franco- rum, ob adiutorium victoriarum in pia litis solebant secum habere. G. nima. Anim. de antiquitate Miss. L. 1. c. 128. D. M. R. R. Rational. divin. l. 2. c. 10. Beat. Rhem. Prefat. in Miss. Chrysost. Joseph. Visecomes Observat. Ecclesiast. vol. 3. l. 1. c. 28. Ludovici primi Amuleti.*

the Ministratiōn, was the old rule of the ancient Fathers. I have read of great diversity heretofore in saying and singing in Churches within this Realme; of the Uses of (f) *Salisbury, of Hereford, of Bangor, of Yorke, of Lincoln;* but never till now of the use of the Chappell. I have read also of farre more ancient Offices then any of all these, the (g) *Gallicane course, the Scottish course, the Romanne course, the Easterne course, the course of S. Ambroſe, and the course of S. Benedict;* all at once used in severall parts of this Island: but never read I of any ordering or directing course from his Majesties Chappell till now.

I pray you, good sir, how were the divine Services held up in Christendom for the first 500 years, in all which time (if we may beleieve one of our best (h) *Antiquaries,*) wee shall hardly meet with the name of a Chappell? Ile put you a merry case. Most of our (i) *Liturgicall Writers* (the favourites of the time) are of opinion, that this word *Capella* is derived from *Capa* which signifies a *Hood*, or a *Mantle*, and borrowed from the first Christian Kings in *France*, of the Merovingian line, who carried about them in their Armies, the *Hood of S. Martin* as a Relicke of much esteemme

esteem : and using to say their *Martins* and *Vespers* in that homely Booth where this Jewell was lodg'd, the place from this *Capo* was called *Cappella*, and the beginning of *Chappells* in these parts of the world. My Case then is this : That if all the *Churches* in *France* had been to take the pattern of their Ceremonies from King *Clouys* his *Chappell*, they must have had every one of them a *Hood* of S. *Martins* to officiate over : which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* in the *Martyrology* put together. And many yeeres after King *Clouys* *Chappels* in *France*, and the bordering Countrys, were allowed but (k) *Portative* when all the *Churches* had *fixed Altars*, so as the former could not in our particular give Law to the later.

I will now leade you from *France* into *Spaine*, to see if any countrey can yeeld you satisfaction ; & let you understand, that in the kingdom of *Toledo*, and the famous University of *Salamanca*. *Servitores* in *Chappels* are quite differing from those in *Paris* *Churches*, the (b) *Mozarabique* pen'd by *Iſidore* and *Leander*, being to this very day in use in the one, but the *Roman Office* commanded in the other. Teach not the *Daughter* therefore against all Antiquity to set it out before the *Mother*: But rather give us leave to steere our selves by the *Kings* *Laws*, and we shall honour as much as you, the comeliness and devotion of the *Kings Chappell*.

(3) Lastly, I would you had not named at all the beginning of *Queene Elizabeth*. For when the *Arbrick* and *Common Prayer* was con-

E 3 firmed,

(m) Remano autem ritu in ceteris omnibus uterentur. Cambd. El. p. 23. Vñque ad vi-

Idem p. 39.

(n) Call d'Actor resolutissimus. *Prefat.* in r. *Sentent.*

(o) His of the *Conn. of Tr. L. 1.* f. 42 v.

Not making any open declaration, what doctrine shal would follow, designing as soone as free was seceded, to establish it.

*Et par my cer-
te innovation
laissa plusieurs
choles qu'elle
iugea indiffe-
rentes comme
les Orgues, les
Ornementa po-
lice que pour
d'Eglise, quoy
que plus pour
*Cheue Histoire**

d'Anglet. l. 21. d. 10. Excepta Christi crucifixi effigie, quam in domestico sacrario servavit Regina, publiceq; ostentari passa est. *Thuan. His. l. 23. p. 670.* La Royne qui

vouloit flatter les Catholiques & les Princes estrangers, faignant n'etre pas tan-

cteigne'e, qui on pensoit, de la Religion Catho. ny a l'egal de ses Predecesseurs, sic

dresser en la Chapelle une table au forme d'Autel, sur laquelle elle fit mettre une

firmed and ratified, there was an *Altar* in that *Chappell*, and the very (m) old *Masse* officiated ther-upon. When the *Act of Parliament* was passed, assented unto, and printed or proclaimed, the *Altar* was removed, and the *Table* placed, and (as both parties conjecture, for they were neither of them, the *Intigo's*, or Masters of the work at that time) in the very room that was filled up with the former *Altar*. And this may be, for ought the one knoweth, to make use of the rich *Covers* and *Ornements*, which fitted that room. But the other, as resolute as (n) *Bacon* the *Carrelite*, enduring no *Guesing* or *May-bees* in this subject, holds it for a *shriftie dreame*, and a *poore conjecture*. Better a great deal the *Chappells* and *Churches* were left to their own abilitie, to provide themselves of convenient *ornaments*, without any way being beholden to their former *Altars*. And if so learned a man had not delivered it. I should have held this opinion to be but *truis & vray* (as *Pindar* of another in that kinde) *the very dreame of a shadow*, or *the shadow of a dream*, that the State should throw away more rich furniture for trying of conclusions, then the revenewes of many *Churches* in the Kingdome are worth. But there might be other reasons of this posture of that *Table*, then either party hath hitherto touched. (o) What if it was to hold besides fair *Candles*.

bomby

84

sticks,

croix d'argent, aux d'ux cotés de la quelle il y avoit deux cierges, &c. Publiant, mais avec trop de fantaisie que ce qu'elle faisoit n'estoit que comme contrainte à suivre l'inclination de ses subiects. Lesquels toutesfois au contraire elle force & constraint d'aller aux Eglises protestantes. *Flor. Du Remond. de la Naiss. lib. 6. cap. 11. 73.*

sticke, embossed Plate and Books of Silver, which must have a back or wall to rest upon? What if there stood in the midſt thereof a maſſie Crucifix? What if all her Chappell was thus ſet forth to comply with forreigne Princes, and to make them beleeve ſhee was not ſo farre eſloigned from the Catholick Religion, as was bruited abroad? Were all the Churches in England to take pattern by this, who might not poſſeffe a picture in this kinde, no not any of the Subjects in their (p) private howſes? Let Dr. Coate kindle as red as he pleafeth: I dare not be too peremptory in these Assertions, no more then Aristotle durſt be in his morall Philosophy; but I leave him to perufe my Margin a little, where you shall finde two or three Frenchmen, who out of the freedome of the Nation, will be ſure Parterours, and to conceale nothing that ever they heard of. And this is my answer to the firſt argument.

2. (q) The Queen's Injunctions were ſet out for the reiglement and direcſion of all the Churches in this Kingdom, and it is ſaid in them, that the holy Table in every Church ſhall be decently made, & ſet in the place where the Altar stood, and there commonly covered, as hereto belongeth; (there is added which he leaves out, & as ſhall be appointed by the Vifitours) and if ſo then certainly (without any if's & and's) it muſt ſtand along.

(p) Articles of
Impeachment
Arti-

45. Whether
you know any

chacke in
their houses,
any undefaced

Images, Ta-
bles, Pictures,

&c. Sermon
against perill of

Idol. part. 3. p. 42.

Images of
Christ, be not
only defects,
but alſo lies.

Not that this is
Gospel, but
that it is Q. El.

her Homily.

(q) p. 18. 19.

along close by the Wall; because the Altars alwaies
 (r) p. 56. stood so, that is, (r) generally and for the most part.
 (s) p. 19. (s.) And himself affirms, that placing of the Table
 where the Altar stood (which he nowhere affirms,
 (t) p. 17. terminis terminantibus but as before, (t) in the place
 of the Chancell where the Altar stood) is the most de-
 cent situation, when it is not used, and for use too,
 where the Quire is mounted up by steps, &c. which
 might have easily been done. Howbeit afterwards,
 (u) p. 18. like a curs'd cow ((u) Quo teneat nodos?) he throws
 down all the milk he hath given: for when he had
 (desperately) written before, (x) that he thought
 somewhat might be said why the Table shoulde stand
 in that place of the Chancell where the Altar stood, he
 (y) p. 18. saith now, that (y) if by Altar-wise is meant, that
 it should stand along close by the wall; then he belie-
 veth not that ever it was so placed, unless by casu-
 alty, in Countrey-churches. So that confessing all
 (z) p. 13. this, (zy) and that, as he guesmeth, the Queens Com-
 missioners were content, that the Altars themselves
 should stand, in the Injunctions 1559. we have that
 great (a) advantage which Tully speaks of, Conser-
 tem rem, were wee but sure to tie a knot upon
 him: for he is a slippery youth.
 (b) Plantus in
 Pseud. (b) Ps. Quid, cum manefesto segetur? Ch. Anguilla'st,
 elabitur.

So that, as the former Argument was taken
 from the Queens Chappell, so is this from the
 Queens Injunctions; and, I confesse, the more per-
 tinent of the twaine, if it had a Cube, or any solidi-
 tie to rest upon.

I answer first: That though I may grant the
Queens

Queenes Injunctions to have been an Ecclesiastical Law, yet shall I ever hold them to have been laws of England, and not of the Medes and Persians. And (c) the Kings of England have a power from God (c) *Post nat.*, himselfe, not onely to make Laws, but to alter, *1566.* and change Laws from time to time, for the good of themselves and their subjects, as I shewed before. Especially those parts of the *Injunction*, which, like trees, breed the worms in the body of them, which in a short time must needs destroy them, cannot but be subiect to alteration. And this *Injunction* for *Tables in the Church*, is clearly of that nature; *That the holy Table shoulde be set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shalbe appointed by the Visitor.* Which last words this fаль finger'd gentleman left out in his Quotation, as I noted before. So that this *Injunction* is but, as he said of (d) (d) *Sam. 13.1.* *Saint, the sonne of one geere,* and being set forth in the end of *Primo*, refers the placing & adorning of the *Table*, to the *Commissioners*, which concluded both these particulars in their *orders of Terce*; (e) *That the Table shoulde stand where the steps within the 1561, the first Chaires and Chancels stood, and shoulde be covered with (e) Orders the tenth of Eliz. Item.* *silk or Buckram.* And there if you be a good huntsman, you may wind your Horn, and blow the fall of that *Injunction*. O, but there is more life in the Game then so! (f) *For then the Orders published (f) P. 22. 1561. must run quite crosse to the Injunctions published 1559, but two yeeres before, which were ridiculous to imagine.* Well Coal, thou art an *Animal rationale risible*, that is, a most ridiculous creature, *for*

ionale risibile; that is, a most ridiculous creature, for thy reasoning. How many Acts of Parliament hath England seen, that were made Probationers for a shorter time then two yeares, as you compute it? What was that last Proviso in the Statute of

(g) p. 58. 59. 50.

Primo (g) you so much stood upon even now, but to deply, that the Queen by her Commissioners (when she saw cause) would appoint alterations of ceremonies, without making your Master-ship so merry disposed? However this Injunction had her plenitidinem dierum, having lived to the last minute it was ever intended for, that is, the setting of some other order in the premises by the Queens Commissioners in causes Ecclesiastical. They setted the Table from the wall, and (b) so it continued for many yeeres in most places of England, (perhaps when this Letter was written) though much deviated, as you think, from the ancient practice of those new Monarchs. yet, under the foresaid Injunction, But the Coast is not yet quenched, for he flames in the faces of the Commissioners, (i) for offering to place the Table where the steps stood, and yet fixing upon the wall (which the Advertisements of 1565 doe call the East wall) The Tables of Gods Preceprinprinted for the said purpose, which could not be, if the Communion-table were not to stand above the steps, and under the Commandements, and therfore all along the wall, (and why not as wel in the place of the steps, and easilie to the wall?) on which the ten Commandements were appointed to be placed. Here is the longest conclusion, that ever I heard made of such short and petty premises. I hope

(h) p. 26.

(i) p. 32.

he doth not think that the Tables of the Law did hang

hang Geometrically by a perpendicular line cutting right angles with the *Communion-table*. For if they did, they would not serve his turn even in that pendency. So that to be fixed *on the Wall*, or the *East-wall*, over the *Communion-board*, can signifie nothing else but that they should be fixed higher then the *Communion-table*, upon some part of the *East-wall*, so as the people seeing the *Communion-table*, might over that see and reade the ten *Commandements*. And this may be the better done, though the Table stand in the *midst* of the *Quire*, which is more then the *Letter* required. And this is the true meaning of thole *Orders*, as appeares by (k) the generall practice, and the *Canons* in force.

That the ten Commandements be set upon the East-end (k) Interpretatio
practica is to be
considered in
all things.

of every Church, where the people may best see and reade

the same. Not just over the middle of the Table, (l)

running along the East-window Altar-wise; (l) for

then they must, in most Churches, be fixed in the

very glasse it selfe) but in any part of the East-end,

where (m) they may be seen and reed of the people. And (m) canon 82.

in B. Sand's Visitation 13. of the Queen, the Ar-

ticle runs no more then thus, Whether have you in

your Church or Chappell the Table of the ten Commandem-

ents? So that the very Church-Painters cannot

but have Tanto di neso, a nose as long as the Rhino-

ceros, in making themselves mirry with the con-

ceit of this Argument. The Commandements are

over the Table; Ergo over the side of the Table.

Non sequitur. They may be over the End, of the Ta-

ble. And that shall be the end of my first answer.

Secondly, how doth it follow, that (n) if the (n/p.3. & 5.)

Injunction require that the *Table* should be set in the place where the *Altar* stood, it must stand along close by the wall: have you no better proof for it, (o) then that *Altars always stood so*? Although this be a most bold and ignorant assertion (as shall be shewed in due time) yet being admitted, it doth not prove your sequel; For it might stand above the steps, with the *end Eastward*, and the *side Northward*, (p) as it was in most places of England, when this Letter was written, and yet obey the words of the *Injunction*, and be in the place where the *Altar* stood. If the *Injunction* had said, It was to be in the very place of the *Altar*, it had not done yourfeat. For, as *Aristotle* tells us, there is a double place; there is (q) *more wide* i.e. there is a place of the *Altar*, which might hold more then the *Altar* did, and there is a place, that holds (r) *just no more* in any dimension, then the thing placed.

And the *Injunction* directed to her Majesties *subiects*, and not to her *Mathematicians*, is likelier to use the term of a *common and ordinary*, then of a *proper and Mathematicall* place. This very *Injunction* saith in the next words, that *in the time of the Communion it shall be in the Chancell*. (s) The *Rubrick* saith, *in the body of the Church or Chancell*. The (t) *Canon* in force, *in the Church or Chancell*. All which are *common and Mechanicall*, and not *Mathematicall* places. And so the *place of the Altar* in this *Injunction*, is not all, and in all dimensions, but some part onely of the room which that *Altar* filled.

Buc

(o) Pa. 19.

(p) P. 26.

(q) Natur. &
sculpsit. 46.
(r) Q. 6. fol. 124.
ibid.(s) Before the
communion.

(t) Canon. 82.

But here it is not so difficult neither. The words are, *In the place, Vbi, where the Altar stood*; as in the (n) Orders of Tertio, where the Steps stood. (u) also that the
So that the Injunction doth not describe the Ma-
thematically place, but they bi onely, and artifici-
all place of the Altar. And (x) Scaliger will tell you, that many things else may be in an *Vbi*, ^{(x) Desabilitas, Exercit. 359. sec. 5.} without levelling their length, breadth, and thicknesse to the equall dimensions of a corporall place. And therefore, for the great pains you take with your line and levell, in finding that the (y) Altar takes up much room to the North and South, which the Table placed end-long doth not take up, and the Table much room to the East (z) Pag. 19. and West, which the Altar did not; you might have spared it all against the building of a new Pigeon-house. Your Chalke and Oker are quite washt away with these distinctions. For I that am but a poore Country-joyner, can set you up (if you please) a Table end-wise above the Steps that shall be said as properly to be in the place where the Altar stood, as to be in the Church, in the Chancell, or that paved ground where the Steps were a little before demolished. And thus the Writer of the Letter doth not play (z) Fast and loose, but loose with you for altogether, dissolving this *Vtopian* contradiction that rumbled in your brain, without the help of Antonius Zimarra. If you mean by *Altar-wise*, the place, somewhat may be said for it; if the *Form* of an *Altar*, nothing at all in the *Injunction* of 1559. Nor doth the Writer of the Letter anywhere say, that (a) the Queens Com-^{(a) Pag. 19.}

(b) The
Queenes most
royall Maiesy
by the advice
of her most
honourable
Counsell.
Preface to the
Confession.
(c)p 13.

(d) *The words*
be these; In the
other, (that is,
either) where
of saving for
uniformity,
thereseemeth
no matter of
great moment;
so that the Sa-
crament be du-
ly and rever-
ently adminis-
tered.

(e) *In these*
words, Yet for
observation of
one uniformi-
ty through the
whole Realme,
and for the
better imita-
tion of the Law
on the which the
Queen had but newly
paſſed

missioners were content the Altars should stand, for my Copy hath it, (b) *the Queen and her Councell,* her *Commissioners* having no hand at all in these *Injunctions.* So that your self is the (c) *Reue* in this Confession: either wilfully corrupting the Text, or swallowing a Gudgeon presented by the transcriber. I am not salaried to defend the *Writer* of the *Letter* in all words and syllables, who (had he any ground given him by his Majesties Laws to turne him about) seemes unto mee fully as forward, and far more able to defend old Ceremonies, then you are. But I must say this (though both of you should be offended (that) the (d) *Queen* and the *Councell* doe not unto mee, see me to approve, but rather to disprove the standing of *Altars*, in this *Injunction*. They say indeed, that absolutely, and abstractedly from circumstances and considerations, it seemeth no matter of great moment, unto them, whether the Sacrament be be administered upon the *Altars*, or the *holie Tables*, so as it be *duely* and *reverently* performed. *Duely*, without turning it to a *Sacrifice* as the *Pontificians* did: And *reverently*, without pulling it down to a *bare ſigne* at *dſigure*, as the *Zwinglians* did. But taking the case not abstracted and naked, but cloathed and adorned with all its circumstances unto their consideration, they clearly resolve to put down the *Altars*, and set up the *holie Tables*, for two main reasons. (e) The first, for *uniformity* of divine Service through the whole Realme. And in that behalfe, secondly, for a *conformitie* with the Statute of 1^o Eliz. c. 2. to the which the *Queen* had but newly paſſed

pas'd her *Royall assent*, when by the advice of her Counsell she published these *Injunctions*.

My third therefore and last answer is this, That it had been (f) ridiculous indeed to imagine, (f) P. 22. that the Queen and her Counsell (the very flower and glory of both the Vpper and Lower house of Parliament) should in these *Injunctions* vary from the Rites, which they had but few daies before prescribed to be used in the *Rubrick* of the Book of Common-prayers. (g) Where the Minister appointed to read the Communion, (g) Letter p. 71. is directed to read the Commandements, not at the Morth side of the Table, (h) which implies the (h) Rubrik before the Communion end to be placed towards the East great Window, as it was likewise practised in King (i) Ed- (i) P. 26. That wards time; which the writer of the letter, what shift so ever the poore man made to get the book hath endeavoured to prove outof (k) *The troubles of Franckfort*. It being very like, that Cox, Grindall, and whitehead, who made half the (l) number of the perusers of the *Liturgie*, which was to be confirmed in the *Parliament of Primo*, would ob- serve that ceremony, in placing the *Communion-table*, which themselves, at home and (m) abroad, (m) Troubles of Franckfort, pag. 23. had formerly practised. And that this was the last situation of that Table, in King Edwards time, we may know from a servant in ordinary of Queen Maries, from whom as I would be loath to receive matters of doctrine, so shall I never refuse to be informed in matters of Fact, consonant and agreeing to the *Rubrick* of our *Liturgie*. Confide- ring as the Poet saith,

—Fas est & ab hoste doceri.

(n) Miles Hugard in his booke called *The displaying of st aloft, where the high Alter stood.* Then must it be set from the wall, that one might goe between : The Ministers being in contention on whether part to turn their Bishop of Lincoln faces, either towards the West, the North or South. Some would stand Southward, some Northward, and some Westward. And this contention was determined (by the Rubrick still in force) for the North-side of the Table. Which in my opinion, confirmes very much the conceit of the Letter, seeme it to Doctor Coal never so shallow. That the Table should stand above the steps, if there were any ; That it should not stand along close by the wall ; that having, unlesse it were a monster, but two long sides, (o) one of them should be placed towards the North, to obey the direction of the Liturgie. And for elbow-roome, let him take his square and plummet againe, wee'll finde him enough.

(p) *Act. Et. cels. Mediol sub Can. Borrom. part. 4. Instrucionum fabricae & sepulturellis Eccles. saec. 4. l. 11.* When you build an high Altar, there must be from the foot or lowest degree thereof, to the rails that enclose the same, eight cubits and more, if the Church will bear it, that there may be roome for the Clergy to asift, as sometimes is required, at soleanne Masses. When the Altars therefore, with their appurtenances, were taken down (for I will not offend those tender eares of his with the word

(q) *Pulling any more, though they deserve to be pull'd once againe for this childish Criticisme*) there was roomth enough to set a Communion-Table end-wise, in that very place where the Altar stood

(q) pag. 11.

stood. Yet doth *Dacorum Crat.* hope (if his fire be
of any activity at all) he hath burnt this doctrine
to very dust, *eruditio pulvere*, with the learned dust
of his Geometry.

(r.) *For there is no difference at all in this case, be-* ^{r pag. 23.}
tweene the North-end and the North-side, which come
both to one. For in all quadrilaterall and quadrangular
figures, whether they be a perfect square, which Geome-
tritians (f) that is Peter Ramus, and those that fol- ^{r Geometria. 12.}
*low him; for the Greeks do call it *τετράγωνον*, and* ^{Can. 2.}
*the Latinist *equilaterum*; which would not hand-*
somely fit in this place, where the discourse is of
a long square) call Quadratum; or a long square (as
commonly our Communion-tables are) which they call
Oblongum, it is plain, that if we speake according to
rules of Art, (as I hope we doe not use to speake to
poore Subjects, that are penally to obey Laws
and Canons) every part of it is a side, howsoever cu-
stome t (Quem penes arbitrium est & jus & nor- ^{t Horat. in Arte}
*ma loquendi) bath prevailed to call the narrower sides *Postica*.*

by the name of ends. When therefore he that ministreth
at the Altar, stands at the North end of the same, as we
(that are not Mathematitians) use to call it, he stands
no question, the right stile of a ^u Geometritian, at
the North side thereof, as in property of speech we ought
to call it. And this Interpretation of the Rubrick I ga-
ther stand to, because it is translated in the Latin Li-
turgie of 2^o Elisabetbe, ad cuius mensa Septen-
trionalem partem Minister stands. And I presume
no man of reason can deny, that the Northern end or side
(call it which you will) is pars Septentrionalis. And
thereupon he throws down his *Gantlet*, and

G (con-

(contrary to the *Proclamation*) challengeth in plaine termes the *trim Epistoler*, to let him (if he can) heare in some reasonable time the contrary for him.

It is a Chartell of defiance, I confess, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please or otherwise to digest, as his stomacke and discretion shall best serve him. Let him meet the *Douair*, if he dare; but yet happy he, if he doe not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soule, when it is thorowly plunged in the studies of the *Mathematicks*. For as these learned men

* E'gypciatoris
Arift. de ani-
ma, lib. i. cap. 1.

converse in abstracted notions, as the (x) Philosophers tells us) without any mixture with the mud of this world, so is their pleasure and contentment so pure and liquid, that it is a kinde

y A'neeta
νομαὶ τῆς με-
λιτῶν.
Plut. non sua-
viter posse vivere
iuxta Epinaturam
pag. 1094.
z Id. ibidem
Plut. ibid.

of (y) Honey comb without any waxe, and a bowl of Nectar powred downe their throat without a crum of any diverting or distafting thought to interrupt them. Incomparable was the delight of *Eucleid*, when he had found how to make but

(z) a *Tacobi staffe*, which notwithstanding, I can buy for twelve pence. *Archimedes* wash't in a brazen Lavatory, cries out in an extasie, *I have found it*. His men thought he had found a *Corone*

a En. ms. 109. v. 109. fol. 109.
b Circumferetice of the *Foscell*. But that sad youth
Ereparu pietosu
c Idem ibid.

of gold, and it was nothing but the (a) *Corone* or *hagioria* went beyond them all, who having ever

ever been in all his Sacrifices, ~~as my selfe~~, far from
any lavingish humour, when hee had found in a ^b Porphyrius
Diagramme an equality of some lines, or (as the ^c Tetrastichus
Doctor calls them) of some *sides*, in a right-angled ^d Pythag.
Triangle ^e οὐνος (saith mine ^f b) Authour, <sup>ab holsenio edidit
in pa. 24.</sup>
down went a whole Ox to the Gods for the Inspiration. It is not therefore without a great
deale of reason, that D. Coal doth thus triumph in this page, to have found by his rare invention and study in *Geometry* four sides in a long Table; nor without some hope of having one day an ^g Squares are
Altar and a *Sacrifice* for joy of the *Diagramme*, ^{translated by} ^{D. Hippodus.}
And surely well may hee deserve it, if at a Table ^h Euclid's *Elements*
that hath no end, hee can Officiate at the end of ⁱ Squares eti. ne
the Table. Otherwise, to enform us that in every ^j διδεῖν
Square there are four sides (that is) ^k four lines, Right figures
as all Mathematicians define a side) I affuse you, are those that
is no more then a Child in his long coats was ^l compassed
able to demonstrate to the Divine Socrates, ^m Right lines. *Ibid.*
(d) Socr. From what line, ⁿ my Child? Ch. From this ^o d. Σ. A. m. note
line. Socr. What, from this of four foot long running ^p requiring π.
from angle to angle? Ch. Just so, Sir. So as the ^q Plato in Menon.
Gods deserve nothing at all, no, not that holocaust ^r pag 418. Pusio
mentioned in the beginning of the Book, of ^s nem quendam
the Doctors discretion (which is a grain or two ^t Socrates inter-
lesse then nothing) for this poore and meagre ^u rogat quendam
invention. ^v Geometricade dimensione
^w Quadrati. *Cic.*
And that I deale clearely in this point, to the ^x Tafel. qu. l. i.
Greekes in the Margin, I will adde some definitions of an ^y M. Blundevile
(e) English Gentleman of good esteeme ^z Exercit. I. Book.
amongst the Learned. *Triangles* are those which ^{P. 274.} of the Sphere,
are bounded with three right lines. *Four-square figures* are

are those which are bounded with four right lines. Many square figures are those which are bounded with more right lines then four, &c. If you speak therefore according to the Rules of Art, a side in Geometry, is a line or length; and four sides are but four lengths. But a side in the English tongue, is a long length (as the side of a man, from whence the word is derived, is the longest length of a man) and the two sides of a long square, the two long lengths of that square; which to the worlds end will never be proved to be that squares End. Your selfe confesseth, that Custom hath prevail'd to call the narrower sides (say you, I say, *Liber* or *Lengths*) by the name of Ends. And will you dispute out of Geometry against Custom? And that with people which are no Geometricals? (f) Then Aristotle shall tell you what you are. You must not dispute in terms of Geometry, with those that verbo not in Geometry: Otherwise you will smear your self but a fons and soplitical despitant. Now Points and Lines are (g) proper to Geometry: (h) and so are Triangles, Quadrilateres and Quadrates. And therefore these are not words for binding and pensil Laws, *Loquacitas cum Vulgo.* When you speak to the People of a side, you must take a side as they take it (i) We must take the words that are most usall, that is, those of daily speech and conuincion. If Custom have prevailed, it is too late to stop the current. Custom will carry it quite away from you Geometry. And as you may see in the Margin out of *Tully* (One) that in critickhood prettily well the property.

perty of speech) there is no property of speech, but in the speech of use and *Custom*. For otherwise every Art hath her words of art; as (k) *Logick*, and what not? Nay, the (l) great *Philosopher* tells us, that if a *Musician* propound his Probleme to a *Geometritian* in his own termes, he'll go neere to gravell him. If you please, wee'll cry it a little. You are an excellent *Geometrician*, I perceive, and yet I shall present you with an *Epitaph of a French Musician*, *Noel le Sueur*, written in terms of *Musick*, which, for all your *Mathematick*, you will never understand without the help of that *chanting Science*. Now if you may perchance have a *Crotchet* in your pate more then I know of, be not descanting too fast upon this *Epitaph*. Upon my word it was not made of a *Vicar*, but of a (m) *Chanter of Langers*, and is here faithfully translated from the originnall, who ever the Rhymer was.

Dialectico-
rum quoque
verba nulla
sunt publica;
suis utuntur.

Et id quoque
commune omni-
num serè arti-
uni. Cic. Acad.
quaest. I. I.

I H ἐξαληνε
τίχης, οἵ το
μάρτυριν ἐστι
εἰσόμενα καὶ πο-
μπρηστον μετέπειτα.
Analys. post. I. I.

Les Bigar-
reuses du Seig-
neur des Accords
De Rebus par
lettres ab. 3. p. 25
G. 26.

An Epitaph of an excellent Musician, faithfully translated out of a French Autboir.

VElcouth he climb the scale of *Ganuth Art*,
Till leaving *Quire*, &c of a *Mood* to marry,
In this imperfect time, & uneven *Notches*, (Crockets).
His house with *Minum's* swarm'd, his head with
Then proules a *Long* the Country for relief,
Look'd for a *Large*, but lighted on a *Brief*.
And from the *White Long*, and the sacred *Ahor*,
Deserving *Duphas*, reap'd but *sesquialtar*.

Base was his best part ; yet his neighbours say,
He sung the trouble till his dying day.
For *Counterpoints* and *Discords* much enquest
He made, till here he found his *pause* and *Rest*.
Timeperfect had he had, and more *predation*,
He quite had chang'd the plain song of the Nation.

Now all this is *canting*, not *chanting*, to an un-musical man.

You are too much in your *Mathematicall* humour; as *Euclide* was before you : who passing through many Countries, and comming at the last to the banks of *Nile*, and finding there some *Diagrammes* in the sand, drawne by the *Egyptians* (n), whom the often overflowing of that River had forced to the study of *Geometry*) is said to kneele down, and give the Gods thanks, that hee was entring into a countrey inhabited by men. As if they could be no men, that were not withall (o) *Geometricians*. I pray you therefore remember, that the *Rubrick* was written for the use of the *English*, not of the *Gypfies* or *Egyptians*. And for your directions hereafter, I will give you two Rules from two *English-men*, prettily well versed in *Laws* and *Cavons*, because I per-

*n Caius Rob.
dign. Antig.
tection. lib. 18.
cap. 34. Nun-
quam non
Collimitis pe-
reunibus Nili
exuperantia.
Hiern Card. En-
com. Geometr.
o Cardan. ibid.
a The ablest
Canonist (no
doubt) in the
Church of En-
gland. p. 50.
b Post nat. p. 62.
c wherif in his
defence of the ad-
monition, tit. 9.
pag. 134.*

ceive you suspect and jeere the (a) Writer of
the Letter, as unskill'd in that kind. (b) *Words*
should be taken censu currenti. For use and custome
is the best Expositor both of *Laws* and *words*. If of
all *Laws* and *words*, then most of all of the *Words*
of the *Laws*. That's the first. The second is to
the same effect. (c) The other is the common name
custom-

easomably used of the common people, who will not
 be taught to speak by you or any man, but keep their
 accustomed names and terms. Though you will go
 neare to tell him for his good advice, ^a that this ^{d Pag. 47.}
 was but his Helena to please the people. Well, if ^{e Bullarii}
 one should invite the good Gentlewoman your ^{f Pontific.}
 wife to dinner, and bid her sit down at the ^{g Tom. 2. p. 456.} side,
 meaning in your property of speech, at the ^{h Greg. 13. Vcet.} end of ^{i 1582. p. 144.} Et thurificat.
 the Table, he might upon the very naming of this ^{j Altare undiq;}
 word side finde his Gossip, peradventure, in the ^{k ad dextrum &}
 tap of the house. But to dally with you no lon-
 ger; learned men in these very particular Cer-
 monies wee have in hand, have appropriated
 the word sides, to the long; and the word end, ^{l finistrum latus}
 to the short length of an Oblong square: So as they
 cannot now be otherwise, but improperly used. ^{m Eap 142. In}
 What say you to ^{n And it is solike-} Gregory the 13th ^{o wife in the Ponti-}
 who renewed ^{p 1561. p. 133.} the Calender? I hope he had about him all the
 best ^q Mathematicians of Europe, that could inform
 him what was properly to be called a side. And ^{r Quartus prin-}
 yet in his ^{s num. vol. 2. pag.} f Pontifical, he makes no more sides ^{t ted at Venice,}
 of an Altar, then of a man; to wit, a right side and ^{u 700. Of B. Rid-}
 a left side, calling the lesser square, the anterior ^{v ley. And in the}
 and posteriour part thereof. What think you of ^{w church of Paul}
 Archbishop Bancroft, and the composers of our ^{x brake downe}
 Canons now in being? Did they use in those Co- ^{y the wall, stan-}
 nions a property of speech? Surely they were much ^{z ing then by the}
 too blame, if they did not. And they require, as ^{aa high Altars.}
 wee heard before, ^b That the ten Commandements ^{bb And when}
 should bee set upon the East-end (not the East-side ^{cc the Altare San-}
 armes en la partie anterieur in the anterior part; S. Stephens at the right, and S. Vincen- ^{dd Ham in S. Denis}
 cent at the left side of the Altar. Du Breul Theatre des Antiquitez de Paris. lib. 4. pag. ^{ee in France was}
 1102. a Canon. ^{ff found S. James}
^{gg a Canon. ^{hh Abbat Suger,}}
^{ii there was}
^{jj a Canon. ^{kk Du Breul Theatre des Antiquitez de Paris. lib. 4. pag.}}

of every Church and Chappell. And for the words of the Latin Liturgie of 20 of the Queen, that translates it, *ad mensa Septentrionalis partem*, which b

b Polisia Eccles.
d.221.

c Quoniam
intelligimus,
Collegia utri-
nique Acad-
miae, Collegi-
um item no-
vum prope
Winonium, &
Aeronense.

Q. Letters pa-
tents 6. April.
Eliz.

d. E' m' οὐέον
γράμματα τὰ
εἰδός λέγοντα.
Top.4.c.1.

e Martial. epigr.
lib. 6.

f Martinus in
Lexic. verbo
Latus.

g; Si ex poste-
riori parte e-
duxisset, nimis
plus naulier
vili extitisset;
quasi vito ad-
versariam e-
ffinxisset.

Gennad. in Ca-
ten. Lippom in
Gen.7. fol 74.

Nè aut Domi-
na, si de Capi-
te; aut Anella,
si de Pedibus,
Hugo de S. Vi-
florc.

Mocket likewile followes in his Booke) it helps the Doctor nothing at all, but to shew his want of Logick and learning. For besides that that Book is recommended only c to a few Colledges, and not unto the Church of England, and was never confirmed by Act of Parliament or King James his Proclamation; Walter Haddon, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words, the Genus for the Species, which in an argument will by no means endure a Reciprocation, as freshmen know in the Universities. I do presume, gentle Doctor, that no man of reason can deny but that every end is a part: but I hope a man may stoutly deny that every part is an end, and yet with the help of a warm Night-cap keepe his Reason safe enough. Every side of a man is a part: but he that will say that every part of a man is a side, hath neither head nor brains of his own, nor hath he ever studied Vesalius his Anatomy. So that your Argument is troubled with a plenisse and some stiches in the side, which must be cur'd; otherwise you have reason, sir, to expect yer long to beare some news from the trimme Gentleman. Your Eve, sir,

(— Illatum, Castrice, dulce Latu)
was taken from your side: (And thereupon, by the f Phrisians and Sicambrians, a Wife is to this day called a side.) But she was not taken from every part of a man. Tell her, that she was taken

ken from your Heels, & you shall quickly finde her
(if she be mattal'd) about your eare so in this par-
ticular ; when you officiate at the end of the Table,
you may officiate at a part (and well enough, for
ought the writer of the Letter saith to the contrary)
but you cannot officiate at that part of the Table,
to the which by the Rubrick, confirmed by Act of
Parliament, you are literally directed and appoint-
ed. Besides that, there is in this Latin translation
more to be considered, then you are aware of.
The Calender there is full of Saints, and some of
them got into red scarlet ; there is an innova-
tion in the Obits and Exequies, which is faine to be
warranted with the Queens (h) especiall Non Ob-
stante. And what needed this to young Scholars,
that meant not to die so fast, but desired no more
then leave to pray in Latin, to be better acquaint-
ed with booke in that Language ? Lastly, there
were so few copies of this Latin Liturgie printed
at the first, that Dr. Whistaker, when he was but yet
a very young man, was inployed by his Uncle the
Deane of Pauls, to translate it againe into (i) Latin.
Which had never been, unless the other version
was at that time either exhausted or misliked. Set
all these together, and compare the yeere of 3^o &
4^o of the Queen (for so long it may bee yet the
Book was printed) with the doings at the Cancell
of Trent, with the Popes endeavours to excommuni-
cate, and the Emperors to protec the young Princeesse,
and you shall finde a probable reason that this Li-
turgie should be translated, rather to comply with
the (k) young, then to rengle & direct the English

^h Peculiaria
quædam in fu-
nebris & ex-
equis decan-
ta da, quæ
Statuto non
obstante, &c.
^{Q.} Letter pat-
tent.

⁽ⁱ⁾ Latinitate
donasse fertur
(The Booke is
extant in olla.)
omnem ratio-
nem publica-
rum precum &
totius Litur-
giz forma p-
scriptam.

Afionus in vita
Whistakeri. Oper.
tam. I. pag. 699.
(k) See the Hi-
story of the
Court of Trent.
lib. 8. pag. 727.
Item Cambd.
Eliz. pag. 41.

of every Church and Chappell. And for the words of the Latin Liturgie of 20 of the Queen, that translates it, *ad mensa Septentrionalis partem*, which b Mocket likewile followes in his Booke) it helps the Doctor nothing at all, but to shew his want of Logick and learning. For besides that that Book is recommended onely c to a few Colledges, and not unto the Church of England, and was never confirmed by Act of Parliament or King James his Proclamation; Walter Haddon, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words, the Genus for the Species, which in an argument will by no means endure a Reciprocation, as freshmen know in the Universities. I do presume, gentle Doctor, that no man of reason can deny but that every end is a part: but I hope a man may stoutly deny that every part is an end, and yet with the help of a warm Night-cap keepe his Reason safe enough. Every side of a man is a part: but he that will say that every part of a man is a side, hath neither head nor braies of his own, nor hath he ever studied Vesalius his Anatomy. So that your Argument is troubled with a pleurise and some stiches in the side, which must be cur'd; otherwise you have reason, sir, to expect yer long to beare some news from the trimme Gentleman. Your Eve, sir,

(— Illatuum, Castrice, dulce latus)

Nè aut Domina, si de Capite, aut Anella, si de Pedibus, Hugo de S. i. flore.

was taken from your side: (And thereupon, by the f Phrisians and Sicambrians, a wife is to this day called a side.) But she was not taken from every part of a man. Tell her, that she was taken

ken from your Heels, & you shall quickly find her (if she be marrall'd) about your easel so in this particular ; when you officiate at the end of the Table, you may officiate at a part (and well enough, for ought the writer of the Letter saith to the contrary) but you cannot officiate at that part of the Table, to the which by the Rubrick, confirmed by *Act of Parliament*, you are literally directed and appointed. Besides that, there is in this *Latine* translation more to be considered, then you are aware of. The *Calender* there is full of *saints*, and some of them got into red scarlet ; there is an innovation in the *Obits* and *Exequies*, which is faute to be warranted with the *Queens* (h) especiall *Non Obstante*. And what needed this to yong Scholars, that meant not to die so fast, but delired no more then leave to pray in *Latyn*, to be better aquainted with booke in that Language ? Lastly, there were so few copies of this *Latyn* Booke printed at the first, that Dr. *Whitaker*, when he was but yet a very yong man, was imployed by his Uncle the *Deane of Pauls*, to translate it againe into (i) *Latyn*. Which had never been, unless the other version was at that time either exhausted or misliked. Set all these together, and compare the yeere of 3^o & 4^o of the *Queen* (for so long it may bee yet the *Book* was printed) with the doings at the *Council* of *Trent*, with the *Pope* endeavours to excommunicate, and the *Emperor* to protec^t the yong Princeesse, and you shall find a probable reason that this *Englyshe* should be translated, rather to comply with the (k) *foreignes*, then to regale the *English* Churches.

h Peculiaria
quædam in fu-
nebris & ex-
equiis decan-
tanda, quæ
Statuto non
obstante, &c.

Q. Letter pat-
tent.

(i) Latinate
donâsse fertur
(The Booke is
exstant in olla.)
omnem ratio-
nem publica-
rum precum &
totius Litur-
giz et forma pra-
scriptam.

*A*postolus in vita
Whitakeri. Oper.

tom. I. pag. 699.
(k) See the Hi-
story of the
Council of Trent.

lib. 8. pag. 717.
Item Cambd.
Eliz. pag. 41. |

Churches. And so much by way of answer to the second Argument.

I P. 63.

3. The third and main Argument of Dr. Coal is this: (1) That his sacred Majestie (whom God long preserve) hath herupon already declared his pleasure, in the case of S. Gregories, and thereby given encouragement to the Metropolitans, Bishops, and other Ordinaries, to require the like in all the Churches committed to them. If this were true, it might very well serve for a wall of bridle to keep off the tongues and pens of all the Clergie & Laity of England, from intermeddling in this Theme or Question any more. For who would have so steely a brow, as to overface such a sacred sentence, especially in a matter of a nature indifferent, & acknowledged by all Laws divine and human, to depend immediately upon the Royall decision? But it is most untrue, that his Majestie hath declared in that *Act* one word of his pleasure herupon, that is, against the contents of this Letter; although it was (if I be rightly informed) either punctually read, or opened very suddenly, unto his most excellent Majestie at that hearing. But this Pamphletter, whose whole book is but a *Liesel* against a Bishop, and every page thereof a malicious falsification of some Author or other, had this height of impudency only left to ascend unto in the conclusion of his worke, posse or in manner, to overface heaven it selfe, and mis-report the justice of so divine a Majestie. For if you abstract from this Declaration, which this bold man hath printed for an *Act* of Council, the allegations (which he

he calls the *Relations*) of both parties, and his Maiesies just pleasure for the dissolving of the Appeal; the remainder will prove a full confirmation of this Letter he so much frets against, and a most condigne reprehension of that Squirel-headed young man, that without consent of his Fellow-Minister, and in contempt of his Diocesan, and all that populous Parish, would throw the Communion-table out of dores, and build him a close Altar out of faction and singularity. His Maiesies Rescript, *Mensis annae verba bracteata*, fit to be written in plates of gold, is this, and this only concerning the point in controverfie.

And likewise, for so much as concerns the Liberty Pa. 65.
given by the said Communion-Book, or Canon, for placing the Communion-table in any Church or Chappell with most convenience: That liberty is not to be understood, as if it were ever left to the discretion of the Parish, much less to the particular fancy of any humorons person, but to the judgement of the Ordinary, to whose place and function it doth properly belong to give direction in that point, both for the thing it self, and for the time, when and how long, as he may find cause.

With this Sentence I will conclude the Chap.
And will not presume with any (q) mortall dis-
course of mine, to profane such heavenly expressi-
ons. Here is more then I could say; here is as
much as I could think. Here is no Altar, no Altar-
wise, no fixing in the East, no stepping, no mounting;
but all left to the Law, to the Communion-Book, to
the Canon, and to the Diocesan. And therefore if
this do not defend the Writer of the Letter (if he
will be about to prove H 2

(1) Pag. 3.

prayer (r) Disease Unwriting in his own private
Parish, priest) par my & parent, (as our Common
Language use to say) from the first word to the very
last therein contained, ha him get him another
Champion, and remain undefended for me. Item

s Virg. Aeneid. 1.

(f) To hisne iudicand (f) sitroj destrare
Defendi potest etiam hæc defensa summa est
Qui wot illi blow, dñe & evolueret illi
a mid bluid has estore to the shat-sinnewan
vñ h. vñlins CHAP III. to the vñl. vñl.

Of the Episcopall, and Presbyteriall or pri-
uate Ministers Power, in matters of Cer-
emonies. What influence the Picture of the
times, or the (racet) good worke now
in hand, can have on this subject.

A ceromate
nos Aphæ ex-
cepit. Senec. Ep.
57. Haphe, pul-
vis quo insper-
gebantur luc-
taturi. Marcius
in locum. Sic. O-
vid. Ille cavis
hausto spargat
me pulvere,
palme.

A Sather (n) amist Haphe in the Olympick
Games finding his adversaries members,
so slick and slippery with oyle and sweat,
as it was impossible to lay any fixed hold upon
them, heches powdred them over with a kind of
dust, whereby to procure himselfe a shar gripe,
and straing: So this Pamphlet having slipt and
glided, as it were, those poore Reasons he hath
into all the severall parts of this libell, so as it is
impossible to refute them without committing
as many Tautologies as he useth himself, I have
thrown this Method like a kind of Pinocast upon
those naked limbs, that I might get some hold of
him, and try whether he be as strong and valy,
as he is fiddging and slippery in his Refutation. As
therefore I have in the last Chapter reduced in-

to a body all the Regall; so I intend to do in this, all the Ecclesiastical power, that the poore fellow conceives to be any way opposite to the Letter confuted. I must therefore falla picking of them up, like so many Dafies in a bare common, here and there one whered can find them.

Firstly, the setting of your Table after mis-being now exacted from you by your Ordinary. This ^b Pa. 2. Gafe, (saith (b) he) requires hys of your obediencethen cunisfys. And shalld we all be so affected unto demur on the Commands of our Superiours, in matters of exteriour order, and publike government, till wee are satisfid in the groundes and reasoun of their Commands, first off from our dutie, wee shalld soone find a steady dissencion both of Church and State. You know who said it well enough; Si ubi jubiamur, quare singulaliceat peneruer obsequia impiorum eriant intercidie. (c) Now the Ordinary of his owne Authority can (if he please) so appoint and direct it. Beside that, his ^c Pa. 59. dyligne-^d Pa. 69. ghyt hath given encouragement to the Bishopps and other Ordinaries, (whereof I have shewed the contrary in the precedent Chapter) to require that like in all the Churches committed unto them, or adiung to them.

Secondly, The Vicar of God himself (e) might desire to have an Altany i.e. to have a Communion-table placed Altar-wise at the upper end of the Quire, or use the name of Altan for the holy Table. (f) But ^e Pa. 10. cause for anything the Canon tell us, the Vicar (who is never named or dreamt of in the Canon, or anointed unto concerning this particular) in either the Dioces or Metropolitan Visitation, woulde have a greater hand in ordering of the said Table then the Bishopps immediate officers, the Churchwardens were

or ought to have; as one that better understand what
 was convenient in and for Gods service, then they did or
 could. Nor did the Vicar anything against the Canon
 (as he did not by taking his Morning draught be-
 fore he went about it) in causing the Table to be dis-
 posed of to a more convenient place then before it stood
 in. Only this Epistoler is pleas'd to countenance the
 Vestry-doctrine of these daies, in which the Church-
 wardens and other Elders (that grow in the Doctors
 barren wit, never dreamt of in the Letter) would do
 all, leaving their Minister God blesse good holy
 Church-men from such a misadventure) to his stu-
 dier & Meditations. A thing more fitting for S. Ba-
 sil, or S. Bernard, then for a Vicar, who was never
 intended for a looker on, or a dull spectator of their
 active undertakings in removing (when they are
 commanded by the Ordinary) a joyned Table (g)
 For the Curate being once appointed as a principall man
 to take Altars down, who but hee should set them
 up? It is true indeed that the Bishop of the Diocese is
 the man to whom by right (and by the Liturgie) the or-
 dering of these thing doth belong; but then it is as true
 (or if it be not true, as it is most fals and foolish,) yet
 (saith the (b) Indicions and learned Divines D.
 Coal alias Firebrand) it is more fit, that he should send
 his resolution to the Priest, then to the (I know not
 what) people, a kind of Myrmidons swarm'd out of
 the Doctors fancie, and never mentioned in the
 Letter confuted. And to say that they are the Di-
 ocesan subordinate officers in this kind, is another
 smacke of the Vestry-doctrine; and placed there on
 front, to delight the people, encouraged thereby
 to contemn their Parsons, who are left to meere

g Pag. 11.

h Title pag.

com-

contemplative Meditations, and not employed (as they should be) in removing and providing of *Frames and Tables*. And therefore, O bloody Prelate, to gore thy Clergy in this kind, as not to suffer them to execute all these Mandates of *Commissioners and Officials*, concerning *Bells, Frames, Bel-ropes, Beeres, Shovels, and square Tables*; but leave those active spirits to moulder away (against all conscience) in divine Meditations ! *Parce precor stimulos*. Oh be not so hard-hearted & mercilessie, (i.) to advance on this sort the *Authority of the Churchwardens* so high above their *Ministers*. Especially (k) seeing the *Vicar* in correspondence unto former practice (from 80 yeere before) thought the place where formerly the *Altar* stood, to be fittest for it. Which he knew better then this extravagant Epistoler, (l.) though the Epistoler seeme to be a *Diocesan*, and the other a private Parish-priest in his *Jurisdiction*. *to*

Thirdly and lastly, if both the *Ordinary* & *Picar*,
(which is not to be conceived) should want a po-
wer to set the *holy Table Altar*-wise (as) what can be
said to that *uniformity* of *publik order*, to which the pi-
ety of the times is so well enlined? what say you to the
good works which is now in hand? Shall such (as) a poore
trifling piece of work as this, discountenance thefe
sublime intentions? Non snam, non patiar, non fe-
ratur: and thus our *Coal* sparkles & laies about him.
But surely these demonstrations were born in
Thebes, and not in *Athens*, and being of the true
Gadmea brood, do kill and destroy one another;
— (ed. Salique) o Ovid Metam.
Mare caducis subiit per matua vulnera fratres. morph lib 3.

For if the *vicar* had power to transpose tables
and set up *Altars*, without and contrary to the
will of his Ordinary, why should he not (in the
name of God) demurre upon the commands of his
Superior in matters of exterior order, and bid a *Fir*
to your first Argument. But if upon his first *de-
marre* in this kind, *Imperium intercidit*, the Em-
pire Ecclesiastical is at an end, what shall be-
come of the lastie blad that understood him-
self better then this extravagant ordinary, and
of your second kind of argument? Marry then, if
the *piety of the times*, the *devotion* of some judici-
ous particulars, &c a good worke, as yet in Abeyance
and pendent in the ayre, but ready yer long to
fall upon our heads, shall become the Square and
Canon of our exterior order in the Church; *Bar-
bara celarent*, talke no more of *Mood* and *Figure*,
for I would not give a button for all your *Syllo-
gisms*. So that these *The base arguments*, that drew
their first breath

p *Juven. Sat.*

q Pallas adeſt
moze que iu-
ber ſupponere
terræ Vipereos
dentes. Ovid.
Metam. l. 3.

(p) *Vero cum in patria cruxque sub acre,*--
are but a kinde of Sheepeſ head ſodden in the
wooll, and will doe the writer of the Letter no
harme at all; being made of the (*q*) tuſks, though
of a Serpent indeed, yet of a dead toothleſſe Ser-
pent. First, as touching the Reverend Ordin-
aries of this Land, if there be any that diſlike
of their callings, or conceive of the ſame as not
grounded upon Apostolicall, and (for all the
eſſentiall parts thereof) upon divine Right;
I wou'd hec were with Master *Cotton* in the
New, as unworthy of that moft happy go-
vern-

vernment, which by the favour of God and the King) all the Laity and Clergie doe here enjoy in the old England. But yet they never had, or challenged unto themselves any such exorbitant power over their Clergy, and over the *Laws* and *Canons* established (especially over *Actes of Parliaments*) as this *Indictor and learned Divine* (as hee writes) but indeed most injudicious and trifling Novice (as he proves him selfe) doth attribute unto them. Did ever any Bishop covet to command his Clergy, as a Generall doth his Army in a drunken munity, by *Martiall Law*? And yet this is the very President he cites out of *Tacitus*. No, no, Bishops have ever governed their Clergie by *Canon Law*, and not by *Canon-^tflat*. *God hath appointed them to governe both the Priests and the People subiected unto them according to certaine divine and humane Lawes, and that with a power of Moderation, and not Domination*, saith a great Prelate of this Church. Sitting in 87-^t *Vino graves*
Gratian. 1. c. 83.
nods they might heretofore judge of *Canons* according to *Gratian. part. I. dist. 4.*
but in their chaires they are not to judge of *Ca-*
nons, but according to *Canons*, saith the *Father of*
all the Canonists. Otherwise why are the *Appeals* by Canon Law as ancient in the Church of God, as the *Canons* themselves? But because it is possible a prelate may propose unto himselfe some peevish wrangling, and waspish humour of his owne, instead of a *Canon*? No Ecclesiasticall Judge whatsoever is to guid himself by his *owne* sense, but by the authority of the *Canons*. It is true indeed, that our reverend Archbishops and Bi-

*They would
know whether
Varus C. spinus
did drive those
Cart-loads of
Armour. Tacit.
Hist. l. 1. c. 83.*

*Bis. de prpt.
in. Gubern. 14.*

Gratian. part. I.

dist. 4.

u. Council. Nicen.

Gratian. 1. c. 83.

*Micropolitana
palearctica*

misericordia

not. q. And there-

fore they may

conquer de

judiciis suo-

rum Episcopo-

rum. Concil. A-

can. 28.

x Extr. de Con-

filiis. l. 1.

shops here in *England* had a power (in *Synod*) to make *Declaratories* and *Revocatories* of their *Common Law* (as they terme it) to set penalties where they were wanting, and agravate them where they were deficient, and to make Additaments to the constitutions of the *Pope* himself; but still with *this proviso*, that they do not overthrow the *jus commune*, and crosse the generall Laws of Gods Church. But this power they had heretofore, it being now quite taken away by *z King Henry eighth*. And that not for the reason some

y Linwo dinc.
Presbit. verb.
luramento, de
Majorit. & o-
bedicnt.

z. 37, H. 8. c. 19.
a Considerations
of the Govern-
ment of Bisbys.
b cum effec-
Ratispona, nec
ad hoc Episco-
pus aut Can-
cellarius, dice-
bat suide in ar-
bitrio Regis,
statuta abro-
gare & ritus
novos institu-
ere. Calvin. in.
Amis, 67. v. 13.
c Genef. 3.

d Lindwood in
e Quia incon-
veniens.

c. Bif. de perpet-
Bif. Gubern.

d 14. p. 343.

have given thereof, *a* because the state of the Clergy was then thought a suspected part to the Kingdome, in their late homage to the Bishop of *Rome*: (for there were as great *b Royalists* in those daies as in any age sithence whatsoever) but for the reasons I gave in the chapter before; that these *Ecclesiastical Jurisdictions* were the native *Roses* and *Lilies* of the *Crown*, not first prickt in by *Gardiner* the Bishop; but grafted and deeply rooted in the same by the *first c Gardner* wee read of from the very beginning. So that the power of making and executing such *Canons* being ceased, if the *Ordinaries* now command, where there is no law or former *Canon* in force, it laies a burden and grievance upon the subject from which he may appeale, as being a thing unjust & *d consequently* of a nature wherunto obedience is no way due. Nor doe our reverend Bishops, otherwise conceive it. *e* Whatsoever by the *Laws of God, the Prince, or the Church*, is once constituted, is no longer to be mooted upon, but *abso.*

absolutely obeyed by all inferiors. And what God, the King and Church have directed, is not to be put to deliberation, but to execution. And (f) another learned man saith truly, that we make not the power of the Bishops to be Princely, but Fatherly, and dirigible by the Lawes.

And Master (g) Hooker gives the reason hereof: When publike consent of the whole hath established any thing, every mans judgement being therewith compared is private,

but soever his calling be to some kinde of publike charge. Now it is true as (h) D. Coal noteth, that

in all doubts that may arise how to understand, do & execute the things contained in our Liturgie, a deciding power is left to the Bishop of the Diocese, to take order by his discretion for the quieting of the same. But it is a true, that Coal dasheth out with an &c. the main Proviso of this power;

(i) so that the same Order be not contrary to any thing contained in this Book. And therefore it is untrue what he saith in the end of his Pamphlet,

That the Ordinary hath an Authority of his own (as he is Ordinary) to place the holy Table in one or other situation, more then what is given him (in case of doubt and diversity only) by the foresaid preface. All which I have opened more at large, to shew the raw and indigested Crudities, that this judicious Divine imposeth upon us; not that I would advise any Clergie-man, of what degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature. Farrebe it from me to do so. That is a Doctrine

— nigro carbene notanda;

to be defended onely by D. Coel. I say, that all Commands of the King (for this Fellow jumbles again(k) the King and the Bishop, tangamus Regem cum Regis, like a Wren mounted upon the feathers of an Eagle) that are not upon the first inference and illation (without any Prosylogismos) contrary to a cleare passage in the Word of God, or to an evident Sun-beam of the Law of Nature; are precisely to be obeyed. Nor is it enough, to find a remore and possible inconveniencie, that may ensue therefrom; (which is the ordinary objection against the Book of Recreation.) For every good Subject is bound in (l) Conscience to believe and rest assured, that his Prince (environed with such a Council) will be more able to discover, and as ready to prevent any ill sequele that may come of it, as himself possibly can be. And therefore I must not by disobeying my Prince, commit a certaine Sinne, in preventing a probable but contingent inconveniency. And then in the next place, for the Bishop or Ordinary: If hee command according to the Laws and Canons confirmed, (for otherwise he is in his Eccentricity, and moves not as he should) why then, in such a case as we had even now, that is a Case (m) of diver-

I P. 2. Should
we fly off from
our duty at sight
of every new de-
vice, we should
soone finde speedy
dissolution both
of Church and State.

I We would not
have our Sub-
jects so to mi-
stake our Judge-
ment, so much to
mistrust our
Zeale, as though
we either could
not determine what
were to be done,
or would not doe
all things in due
time. K. Edward
Procla. before
the Commun.
1548.
m Quid si dubi-
tet subdicius,

Summ. Rosell
Summ. Angel. Summ. Sylvest in verbo Obedientia. Quoties subdicius convenienti inqui-
sitione certificari non potest, obedire debet; & obediendo excusat, etiam si dubitet an agas
contra preceptum Dei vel non Sylvius Raimundo. Vide Pedro de Ledesma, Sum. part.
2. trat. 25. c. 1. c. So in the Partidas. Part. 1. tit. 2. Ley 11. En esto estendido a l menor
de fizar la voluntad del sumator (that is) The lesser in this case is to follow the will of the Gre-
ater. See then for the Canon Law. Hostiens. Sum. lib. 1. de majorit. & obed. Gl. in c.
ad Aures. De tempore Ordin. in Gl. 2. & Gl. 3. in o. Qui contrarium. 1. dist. & text.
cum Gl. in c. Admonendi. Dist. 2. q. 7.

saint, Doubt, and Ambiguity, he is punctually to be obeyd by those of his Jurisdiction, be they of the Clergie, or of the *Lay*. I say in matters of *doubting and ambiguity*, where the inferiour shall be approved of God for his duty and obedience, and never charged as guilty of Error, for any future inconvenience. The exceptions from this Rule are very few; in cases only, when the Command of the Ordinary doth expressly oppose (v) an Article of Belief, one of the ten Commandements, or the generall state and substance of Gods Catholike Churc. In all other Cases whatsoever that are dubious, the inferiour is bound to believe his superior, saith the most wise and learned of all the (v) *Reformers*. This point well poised and consider'd, would cleare a world of Errors both in Church and Common-wealth. And therefore I will set down in the Marget some of my best Authors that confirm it. I have not heard (I protest sincerely) of any Lord Bishop, that hath exacted of his Diocese the placing of the *Holy Table*; as this man would have it, and do believe this passage of his to be rather a *Prophesie*, what he means to doe when he comes to his oarder, then a true *History* of any *Diocesant* that backwaded it already. But howsoever, as long as the Clergie continueth as it is (without offence to any man in placebe it spoken) I had (and never be he should oby) then he that shalld possempotilly command, in this kind of Alteration. And my reason for this, shall be the reason and expression of a wise and learned man. (p) If it be a Law which

*n Summa Ro-
tel, verbo Obed-*

*o Toler. In-
fruct. Sac. de 7.
pecc. c. 15. See
Gloss in 1. De-
cret. tit. 11. c. 5.
Si dubium sit
praeceptum, prop-
ter bonum obe-
dientie excusa-
tur a peccato, li-
cet in veritate
sit malum.*

*p Hookers Ec-
cl. Pol. book 4.
d. 14 p 164.*

the custom and continual practice of many peeres hath continued in the minds of men, to alter it must needs be troublesome and scandalous. It amazeth them, it causeth them to stand in doubt, whether any thing be in it selfe by nature good or evill, and not all things rather such as men at this or that time agree to accept of them, when they behold those things disapproved, disannuled, and rejected, which we had made in a manner naturall. And so in all respect and humility to their high places and callings, I leave those reverend persons herein to their own wisdome and discretion:

But that *Monsieur* the half-Vicer should have a power to remove (of his own head) the *Communis-table* from that place of the Quire it had hitherto stood in from the very first Reformation, and to call that an *Altar*, which his Rubrick never calls otherwise the a *Table*, and to be enabled to this by the *Cadens*, and to be a *Judge* of the convenience of the standing thereof, yea, a more competent *Judge*, then the Ordinary and his *Surrogates*, and no way to permit the *Church Officers* to doe what they are enjoyned by their immediate Superiors; is such a piece of *Ecclesiasticall politie*, has (were it but countenanced by many of these judicious Divines) would quickly make an end of all Discipline in the Church of *England*. Here is not only (q) I. C. but T. C. up and down, and New-England planted in the midst of the old. O foolish *Vicer* of (r) *Boston*, that would need takes Sanctuary as farre as *America*, to shelter himself from Ecclesiasticall Jurisdiction! Whereas had he

q Pag.3:

r Pag.3:

he but made a permutation with his next Neighbour, the Vicar of Gr. and gotten but the acquaintance of the *Indicous Divines* (as they pass'd by that Road) hee might have done what hee would in his own Church,

Sostendens digitum, sed impudicum, f. Mart. 6 Ep.
Alsoriz, Dassique Symmachoque, 70.
 in despite of the Ordinary & all his Officers. I am afraid that these *indicous Divines* that tamper so much in Doctrine with *Santa Clara*, and in Discipline with *Santa Petru*, *Flood* and *x Comely*, i Nolit in Episs.
Molin ad Balf.
u His Bookes
against Dr. Kel-
lison. will prove in the end but *preindicous Divines* to the estates of Bishops. I am sure this *Tenet*, is in the highest degree *Iesuisticall*, and that the solid Divines, both of ancient and later times, were of another opinion. *To impaire the power of Bishops* x Le Maistre
Inflawat, Episc.
antiqui Status. c.
f. ad Episs. Lo-
meli. is no little sinne. *z Let no man presume to dispose of* y Αμαρτία
υπό τη μή ε-
σεγ. Clem. Rom.
Ep. ad Cor. p. 57. *my thing belonging to the Church, without the Bishop;* z Μηδέτε καθοι-
χωτείν πε-
πάρετε το ιδί-
αν οὐρανούς *saih Ignatius.* For he that doth otherwise, doth *yeare* (*a* as you would doe a bough from a tree) z έκπανθίζει
την ανθεκτι-
κήν εκκλησία- the unitie, sadder, and comely order that should be amongst Gods people. *Suffer nothing to be done in* Ignat. Ep. ad. *that kind without thine owne approbation,* saith the same Father writing to a *b* Bishop. And this advice was so well approved of in the primitive Smyrn. Arzy-
χειον ορθο το
εποκατεψησεν
ορθον εντασ- Church, that word for word it was inserted into Idem in Ep. ad. the body of that famous Counsell of *c Laodicea*, Trallen. T. 4. *Anno 364.* The word used both by *Ignatius*, οφέτει συγγέ- and the generall Councell is *exāder*, καταβαίνειν *to be active* Idem. Ep. ad Ephes. a Thess. εποκατεψησεν ορθον. x ή διτελεσ- *and Xian.* εποκατεψησεν
επεινον διηρ ξιον θεον Μηδιν ερδε την μην την γενεων. c Conc. Lard. Can. 57. *Exāder* επεινον διηρ η γενεων την Εποκατεψησεν ορθον. Codex Corin. Eccl. f Univers. Can. 16. and.

d Pag. 10.

and stirring in these busineses. And therefore the Priest muſt needs (inſpite of our *Doctor* and his *Doctrin*) keep him ſtill in his meditations, and be a *looker on*, until his Ordinary ſhall otherwife direct and appoint him. Especially in the matter controverted, which is *Erecting of Altars*. For the

e For the firſt case muſt bee taken as it is in the e Letter (and If you ſhould erec any ſuch Altar, (which I know you will not.) f Pag. 52.

was in truth and verit) for at this poore Mootor doth f reasonably (that is, *against all the Laws of reaſon*) preſume it. For to preſume a thing againſt the words of his adverſary, is not to take a caſe, but to make a caſe; which will be laught at in the Inns of Court. there were ſome Priests in France and Germany, that encouraged thereunto by the Chorēpiscopio or Country-Suffragans, did preſume, in the abſence of their Bishops,

g exigere altaria, to erect Altars. And thiſ about the time of *Theodosius* the yonger. But *Leo the great* tells them plainly, they had no more power to erect,

then they had to conſecrate an Altar; and that the Novels and Caſons Eccleſiaſtically did utterly h inhibit ſingle Priests to doe either the one or the other. Whereupon not many yeeres after, about the time of *Inſinian* the Emperor, *Hormisdas* made an absolute decree to inhibit Priests to erect any Altars in thiſ kind, under pain of deprivatiōn, as we read in i *Gratian*, and elsewhere.

Which places I doe not (for all that preſt dogma-tically, as conceiving the Vicar would be ſo abfurd to dogmatize any ſuch matter, as you perceive the writers of the Letter ſeems to excuse him; nor was that the Error of the German Priests: but

h Si quidem nec erigere iis altaria nec Ecclesias vel al- taria confe- ral licet. Vide Bin. Concil. gene- rali Tom. I. p. 990.

i 3. part. Diff. I. Abfq; Episco- pi permifſu in Ecclesia confe- crata non cri- gatur altare. Vide Bin. Conc. gen. Tom. 2. p. 368.

I preesse it only historically, to let you see, that if ^{Video enim esse legem veterem Tributum, quod veruit in iustitia plebis aedes, terram, aram consecrare.} such a Rumour had been raised in the Church (as we all know the Vicars behaviour did raise in the Neighbourhood) 1100. yeeres ago, what severity they would have used to chastise the insolency. And no marvell, if you consider well what I shall now present unto you: that the very ^{Cit. Orat pro domo sua ad Penitentes, qua est} *Romans* themselves, in the time of their republick, would never assent that a private man should presume to erect an *Astor*. But that which I preesse for doctrine is this. That a single Priest, *qua talis*, in that formality and capacity onely as he is a Priest, hath no Key given him by God or man, to open the doores of any ^{et} external Jurisdiction. He hath a Consistory ^{in foro penitentie} within, in the conscience of his Parishioners, and a key given him upon his institution, to enter into it. But he hath no consistory without, ^{in foro causa} in meddling with Ecclesiastical causes, unlesse he borrow a key from his Ordinary. For although they be ^{et} the same keys, yet one of them will not open all these wards: the consistory of outward Jurisdiction being not to be opened by a *key* alone, but (as you may observe in some great mens Gates) by a *key* and a *staffe*, which they usually call a *Crozier*. This I have ever concevived to be the ancient Doctrine in this kinde, opposed by none but professed Puritanes. They tell us indeed, that ^{et} *Hugo de Sancto Villore apud Halens.* ^{in Sacerdotes non habent potestatem ligandi vel solvendi in foro Causarum, & tam absolvunt in foro Penitentiae, Hal. part. 4. q. 21. membro 4.}

^{di & solvendi hinc & inde; non tamen qui habet potestarem eius. ad hunc actum habet eam ad illum actum. Alex. Hal. ibid. Non et alia in essentia, sed in aliis usum se extendit. ibid. o Quando consecratio Episcopus, non confertur alia clavis, sed extenditur usus illius primae clavis: unde dicitur accipere baculum, i.e. ampliorem potestatem. Ibid. Sic Etsim in 4. sequitur. a. 18. sec. 2.}

^{p Aliare Damas.} the Bishops power p was the poysonus Egge
c.4.p.114.

^{q Ibid.p.113.}

^{r M Hooker in his Preface.} all his authority unto the spirituall charge of the house
of God, even immediately from God himselfe, without
dependence from King or Bishop. But all learned
men of the Church of England, that are truly In-
dicious Divines, do adhere to that former doctrin.

^{t D. Field of the Church, l. 5.c.27 p.498.} They follow the Scholemens double power, that
of order, and that of Iurisdiction; and the subdivi-
sion of this Iurisdiction, to the internall and ex-
ternal, appropriating this last to the Bishops only.

^{u M. Hooker in his Preface.} They say clearly, that all t consecrated persons have
not the power of Iurisdiction; they ask you roundly,

^{v Answer to the Admonition, Tract. 2. p.87.} Who shall iudge what is most comely? Shall every pri-
vate man? Or rather such as have chiefe care and go-
vernment in the Church? And for the Minister,
whom you would have wholly employed, they
conceive, that generally he is a man, x though better
able to speake, or little, or no whit apter to iudge then
the rest; & that to give him a domineering power
in matters of this nature, were to bring in as many
petty Popes as there are Parishes and Congregations.

^{y Pag.11.} But the written Law, and speaking Law of this
Kingdom, are above all testimonies that can be
produced, the one appointing the Bishop of the
Diocese only in the Affirmative, and the other
excluding the particular z fancy of any humourous
persons in the Negative, from assigning out these
matters of Conveniency in Gods service. And
the

the reason why this private *Vicer* should not (without farther directions) call the *holy Table* an *Altar*, is set down in the *Letter*, but not touched by you, and is a stronger one then your Head-piece is capable of. (a) Because the *Church in her*

piece is capable of. (a) because the Church in her Liturgie and Canons, doth call it a Table onely. It seemes by you, wee are bound onely to pray, but not to speak the words of the Canons. I have been otherwise taught by Learned men. (b) That where we have a Law and Canon to direct us how to call a thing, we ought not to hunt after reasons and conceits, to give it another Appellation. (c) And that every word bath that operation in construction of Law, that wee may draw our Argument from the words, as from so many Topick places. Which the Writer of the Letter seemes to do in this passage. The Rubrick and the Canons call it nothing but a Table; and therefore do not you, a poore Vicar in the Countrey, call it an Altar. The Writer doth not deny but that the name hath been^d long in the Church, in a Metaphoricall usurpation, nor would hee have blam'd the Vicar, if he had in a Quotation from the Fathers, or a discourse in the Pulpit, nam'd it an Altar in this borrowed sense: but to give the usuall call of an Altar, unto that Church mensill, of which the Law (e that alwaies speaks properly) never calls otherwise then by the name of a Table, is justly by him disliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in Divinity; If the Reading-pew, the Pulpit, and any other place in the Church, be not as properly an

f Pag. 8.
g When the
old Fathers
called the
Masse or Sup-
per of the Lord
a Sacrifice, they
meant that it
was a Sacrifice
of thanksgiving
And so as well
the people as
the Priest do
Sacrifice. Archb.
Cranmer, De-
fence of the Sc-
cram. 1590 c.
26. fol. 125.
And again,
Christ made
no such differ-
ence between
the Priest and
the Lay-man,
that the Priest
should make
ordination and
Sacrifice of
Christ for the
Lay-man. Idem
ibid. 12. f. 1. 11
h Oportet, oportet
etiam. Etymolog.
mag. p. 226.
i Oportet ei, a
iuando, quasi
oportet, cuius
ceres. Iul. Sca-
liger de Caus.
Ling. Lat. c. 76.
h Oportet, oportet.

*Altar for prayer, praise, thanksgiving, (f) memory of
the passion, dedicating of our selves to Gods very ser-
vice and the Churches Box or Bason, for that Ob-
lation for the poore which was used in the Primi-
tive times, as is our holy Table howsoever situated
or disposed. Or if it be the Priest onely that can
offer a Sacrifice (which in these spirituall sacrifices
we (g) utterly deny) what one Sacrifice doth hee
inferre out of the Collects read by the Priest at the
Communion table, which are not as easily deduced
out of the Te Deum, or Benedictus, said in the Quire
or Reading pewes. Is there no praying, praising,
acknowledging, or thanksgiving, commemorating of the
Passion, and consecrating of our selves to Gods service
in these two Hymnes? And therefore if that be
enough to make an Altar, and that these judicious
Rabbies mean not somewhat else then for fear of
our gracious King they dare speake out, this man
must change the Motto of his Book, and say, He-
bemus altaria, wee have 10000. Altars. Whereas
no place in all the Church, doth offer unto us the
body and blood of Christ in the outward forms
of Bread and Wine, beside the holy Table onely.
And consequently if a Name be invented to (h) di-
vide and sever one particular thing from another;
or to (i) helpe us to the knowledge of a particular
thing, or that a Name be that which the (k) Law
gives the thing, or that a thing cannot have two
distinct and proper (however it may haue twenty
Metaphorickall) names; then surely a Table ought
to be the distinct and proper and so the small) an-
strumenti quasi quoddam cognitionis. Imago quoddam qua quid noscitur. Ibidem.
h Oportet, oportet.*

Altar

Altar but the *translatiōnē* and *borrowed* (and so the more *unusūalē*) appellation of thurholy *Vies-*
fill. So that the *Writer* of the *Litter* saith no more
 then this: If you have occasion (as the *Fathers*
 had) to amplifie and enlarge the excellency of
 those Christian duties, *prayer*, *praise*, *thanksgiving*,
 (at the time of the *Emcharist* especially) *adoration*
 of our *selves*, *almes-deeds*, and *charity*, and to shew
 unto your people, that these are the only *inseparable*,
 now under the *Gospel*, which God accepteth in stead
 of those thousands of *Roms* and *Odens* of *Arabia*,
 vanished with the *Law*: then in God Name,

— *Post uolum tibi nominis hojus, & to iusti*

you may use the name of *Altar* as the ancient *Pa-*
thers do. But when there is no such occasion offe-
 red, and that you speak only with your *Neighbours*
 and *Churchwardens* about preparing or adorning
 the *Church-Viesfills*, what need you then trouble
 in your *ropes*, and roll in your *Alewhitch*, when
 the words of the *Canon* do far better expresse the
 duties enjoyned them by the *Cathos*? As there-
 fore you do not in common discourse call the
Church (as the *Puritaner in Fane* do) the *Temple* ;
 the *Bells*, the *holy Trumpets*; the *Quire*, the *Sanctu-*
ary; the *Fons Jordan*; your *Surplice*, the *holy Gar- 1 Visit of the Bi-*
ment; and your *Hood*, the *Ephod*: (although the *shop of Lincoln.*
 ancient *Writers* doe ordinarily so.) So when the
Rubrick and *Canons* do call this sacred *Viesfill* a
Table, and bat a *Table*, do not you to be noted on-
 ly as a *Divine* of great *Judgement*, that is, of *unhonesty*
 and *singularity*, correcting *Magnificacy*, in the *Anti-*
cles of your (1) Bishops & most Reverend (m) Arch-

Visit of the Bi-
shop of Lincoln.
Anno. 1622.

Church-Art. 5.
m Visit of the
Archibishop.

Artic. 1. verbo
Ora 6. An. 1634.
Imprimis.

n Pag. 63.

bishops Visitation, and in the very expression of the King himself, call it an *Altar*. And surely that *Vicar* that will not be taught to word it, neither by the *Law*, nor the *Rubrick*, nor the *Canon*, nor his *Bishop*, nor his *Archbishop*, nor the King himselfe. (o) qui tot imperat Legionibus, is (as they were wont to call a stout *Priest*) a very *Thomas à Becket*, and fitter a great deal to officiate at *Bethlem* neare *Bishops gate*, then at *Jerusalem*.

Nor had the *ordinary* bin the wisest man in the world, if having proper Officers of his own to execute al his Mandates concerning the outward *Vitessils* of the Church, he should have directed his Commandements to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apostles* themselves, that have turnd the *Parsons* and *Vicars* from being *Active* in this kind, to their diviner *Meditations*. (p) *It is not reason we should leave the Word of God, to serve Tables.*

The Greek word is a term of *Law*, *ἀρεστός*, which *Erasmus* translates a *Plea*, the *French* keep to this day an *arrest*, or *Judgement in Law*, as (q) *Budeus* was taught to interpret the word by *Paulus Aemilius*, the *French* Historiographer. The meaning therefore of the Text is this; Let D. *Cosel* find as much fault as he will, that *Priests* are made dull *Spectators* in these affaires; yet shall he never find any *Order*, *Arrest*, or *Judgement* in the Church of God, that x *Anno. in A.D. Priests* should medle with *Tables*: Because from the time of this *Arrest* and sentence pronounc'd by the *Apostles*, the *Deacons* have ever dealt therein; as (r) *Bona* himself confesseth; though he hopes (for

*o Phavorinus
apud Gellum.*

p *A.D. 6.2.*

q *Anno. in Par-*
det. ex legi ul-
sima de Senato.
ribus. fol. 73. p. 2.

x *Anno. in A.D. Priests*
6. v. 2. Sic ta-
men, ut Pres-
byterio subse-
sent.

(for otherwise it would burst his heart) that they were guided therein by the Minister and the Elders. s Clem. Rom. in
1. Epist. ad Iacob
fratrem Domini
ni Est enim Di-
aconus ipius
Episcopi ocul-
lus.
But these Elders are no elder than *Calvin* and *Berz.* ac
And who guided the Deacons wee must learne of Exo. 8. Deut.
xvi. 48. Exi-
stentia dico.
Clem. in Confite.
Apostoli 1. c. 44.
u Council Nicene
Can. 18. Tis ab
Emperor Leo
niger ep. 61.
the Elders indeed. They were the eye, saith one Exo. 8. Deut.
xvi. 48. Exi-
stentia dico.
Clem. in Confite.
Apostoli 1. c. 44.
u Council Nicene
Can. 18. Tis ab
Emperor Leo
niger ep. 61.
the eare, saith another; the *Ministeriall servants of the Bishop*, saith the third authority. Clear it is, xv. 6. 1 Cor. 4. 12.
that from this time, that the Apostles here.

x Iura ministerii sacris altaribus apti
In septem statuere virie, ——————
from these first Deacons, to our present Archdeacons (in whose office the ancient power of the Deacon is united and concentrated) Incumbents have been excluded from meddling with the utensils of the Church, or ornaments of the Altar. So that the very Altar it self (with the Raile about it) hath beeene termed in the ancient Counsels, *z The Diocesie*, as a place belonging (next after the Bishop) to the care and custody of the Deacons only. Nay, so farre were the *Deacons* from making a pariso Priest a stickler in Vestry affaires, that *a(a) Council* saith clearly, That the Priest can boast of nothing he hath in generall, but his bare name; not able to execute his very Office, without the authority and Ministry of the *Deacons*. And to conclude this point with a president in this very particular: *b It was the Deacons Office Portare* (marke well the word against anon) to move and remove the Altar and all the implements belonging therunto, saith St. *Augustine*. And if you object, that some question hath beene made whether that book be S. *Augustines*; Aquif. sub. Ex-
dou. P. 1. c. 7.
b Lib. Quæstio-
narium mix-
tum q. 101.
Nam utique &
Altare portar-
em & rafae-
lius.

Ex qu. 44. I answer, That he that made that question, con-
 colligitur cum vixit ante Augustinum, S. Augustine, it was be ane ancienter Author then
 & Hieron. cens. S. Augustine, and is evidence good enough for
 in Append. com.
 4. Oper. August. matter of Fact, though peradventure not every
 p. 426. where for points of doctrine. And as the Archdeacon
 d. Occomous cuius res Ecclesiastica guber-
 nanda manda-
 tur ab Episco-
 po. Lind. Capi.
 L. 3. de Cler. ma-
 ried. And ther-
 fore Church-
 wardens were
 call'd sykes or
 ewekes men
 employed by
 him. Comit
 Gangra. 7. and
 d'aron myndes
 men ordered
 by the Bishop.
 ibid. c. 8.
 c. 8. Sykes or
 ewekes of the Bishop, who
 y manage all things belonging to the Church
 (being then matters of good moment and conse-
 quence) according to the direction of the Bishop.
 But because all the fane of the Church, consisting
 in those times most what in goods and chattels
 arising from the devotion of the people, was thus
 transacted in hugger mugger, inter partes propria-
 tias, by parties so neare allied in references one
 to another, that it grew very suspitions there
 might be soule play in the busynesse, that famous
 Council of Chalcedon h ordered peremptorily,
 M. 428. g Mi m@ Regn@. Admoy. Zonar. in Cencil. Chalced. h canon. 26.
 Et sic idem propositum. Sed isto iudicio verius est. That

That these *Churchwardens* from that time forward should be *Clergy men*, and more eschewed from the *Bishop's* fatuity. Yet did some continue of opinion, (this *Canon* notwithstanding) that *Lay men* were capable of the Office; so that in a very short revolution of time it reverted to the *Lay* for altogether. Now here in *England* it hath been ever held an ancient Office, & much countenanced as well by the *Commoner* as the *Canon Law*: The *Churchwardens* being admitted in all ages, to bring their Actions at *Common Law*, for trespasses committed upon the *Church-goods*, wherewith they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Keeper*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the complaint to the *Vicar* himself, rather then to his own most ancient Officers, to the *Arch-deacon*, his *Officiall*, or next *Surrogate*, for the deferring; and to the *Churchwardens*, for the actuall placing of the *Table* in the most convenient situation. And the Elders of the *Kesry* will be little edified with this doctrine, to lie made but "Instrumenta, (as Aristotle speaks) in *Arist. Polit.* lib. I. c. I. dead and passive Instrumenta, to execute the commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a dull spectator, and hath no Sphere of activity to move in, but is wholly left to his private *Meditations*. And S. *Ambroſe* indeed doth complaine of the like complainers in his time, who held, that the study of the *holy Scriptures* was but a dull and idle *P. al. 1. 18. O. fl. 11*

o Basil. Capil.
 Corisano. l.3.
 p Regal. Tutor.
 Reg. 26. Oux
 envoys &
 Maistres eis
 monsieur d'Anx-
 ier le R. Ké-
 uel. pag. 454.
 q Synef. ep. 57.

idle kind of employment: but then (o) Matte Sandio
 Patro (as the Charletain said when he saw the Pope
 in his Pontificibus) O simple St. Peter in the
 fith of the Acts, that thought it a farre more
 laborious worke, then all this moving and re-
 moving of Tablers. (p) O foolish S. Basil, that
 bids his Clergy take especiall heed, that their
 Martha be not troubled with many things. O
 dull Synesius, that held it fitter for an *q* Egyptian
 then a Christian Priest to bee over-troubled
 with matters of wrangling. Well Doctors, God
 helpe the poore people committed to thy Cure;
 they are like to finde but a sorry Shepheard: one
 that will be in the *refry* when he shold be in
 the *Pulpit*; and by his much nimblenesse in the one,
 is likely to shew a proportionable heawiness in
 the other.

q But now ventum est ad Triarios, we are draw-
 ing onto the maine of his Battell, and the very
 pith of his arguments: That the Writer of the
 Letter (r) doth no show one footstep of Learning or
 sincere affections to the Orders of the Church, because
 he did not (in a private Monition written nine
 yeares before) foresee and make way for a great
 good work, and the Piety of the times, that were to
 follow nine yeares after. Alas! Ne savi, magne
 sacerdos! Do no lay all this load upon him,
 most judicious Divini. For as you finde by your
 self, that can further see into things to come,
 that all Prophets are not Ordinaries; so consider,
 I beseech you, in cool blood, that all Ordinaries
 are not Propheta. We may discern of things that
 are,

r. Pag. 3.
 s. Pag. 4.

t. Hen. Now-
 ard in his de-
 fensive, about
 the 26. leave.

are by sight; that were, by Memory ^{is}, but before uⁿ Hev ^{is} hev,
 the proofe make shew, no man is such a Prophet of the ^{of his waine}
 future, that hee knoweth which way to direct his ^{of his waine} ^{so hev in An-}
 stitiones, faith a learned and noble Writer, out ^{is}
 of Sephocles. I am one, I thank God, that have
 buenas entranas (as the Spaniards speake) some
 good and tender bowels within me, and do much
 pity the poore mans case, even by mide ^{owne}. How
 could hee possibly foresee this great Good worke
 or Piety of these Times, so many yeeres before,
 which I, opening my eyes as wide as I can,
 cannot discover at this very instant? What is
 this great worke now in hand? What new Procla-
 mations, Rubricks, Canonis, Injunctions, Articles
 are come (at the least into these parts) as any
 speciall invitations to the piety of these Times,
 more then were exhibited to the piety of all
 other Times, from the first beginning of the
 Reformation? His Majesty heard the Cause ^{x Pag. 66.}
 in the yeere 1633, and in his Royall decision,
 hee calls it not Altar, but Communion-table, and
 leaves then making and removinge thereof to the
 discretion of the Ordinary. His Grace, the Me-
 tropolitane, visited these parts in the yeere 1634;
 and in all his Articles, doth not so much as men-
 tion the word Altar, but calls it (as the Rubrick
 doth) a Communion table, and puts his Article
 upon the Church warden, and not upon the Vi- ^{y Articles to be}
 car, concerning the decent site and convenient ^{erquired of in}
 standing of the holy Boord. Whether have you in ^{the Metropoli-}
 your Church, a convenient and decent Communion ^{call Visitation,}
 table? &c. And whether is the same Table placed in ^{for the Diocese of}
 Art. 1. ^{Lincolne. 1634.}

such convenient fort within the Chancell or Church,
as that the Minister may be best heard in his Minis-
try and the administration, and that the greatest
number may communiate; and whether as it is so
used (out of time of Divine Service) as is not a-
greeable to the holynesse of it? &c. And his Lord-
ship or Diocesan visiting the very next yeare,

2. Articles to bee 1635. (as a burn'd childe, and dreading the fire)
enquired of in
the Diocese of
Lincol. 1635.

Artic. 1.

3. Articles for the
Visitation of the
Arch-deacon of
Bedsford, 1636.

puts the (a) same Article in *hunc verba*, in the
very front of his own Book. Sithence that time
wee have heard no Ring but of the lesser Bells, in
this Tyme. And one of these I haue chy-
sing at this very instant: Whether haue you in
your Church a decent Table for the Communion, con-
veniently placed? And all these concurring with
the conceit of the Letter, in every particular;
in the name of a Communion table, and not an
alter; in the place of the Church or Chancell,
not of the East-end only; in the distresse (not
confusione) of reciting and not receiving; in
the abdication of the convenience of the situation to
be rendred by the Church warden, nor the Vi-
sor; how shall I that live at this day (much
lesse the Writer of the Letter dead, peradven-
ture, nine yeeres ago) reasonably discover (to use
your own phrase) that Good work now in hand,
and the speciall inclination of these times to a pe-
culiar kind of piety, differing from the piety
of former times, which under the peaceable
Reignes of Queen Elizabeth, King James, and
King Charles, the Church of God, in these
parts, had most happily enjoyed? Surely, I
do

do reasonably presume, that (these dreams of D.
Coul not notwithstanding) ^b The thing that bath been, is ^{b Eccles.4.9.}
is that which shall be; and that which is done, is that
which shall be done; and that (in matters of this na-
ture,) there is no new thing under the Sunne. Because
wise men tell us, that ^c change of Lawe, especially in
matters of Religion must be warily proceeded in: And
because ^d there is no manner of Reason, that the orders
of the Church shold so depend upon one or two mens
liking or disthong, that he shold be compelled to alter
the same soofe as any shold be therewith offendid. For
what Church is void of some contentious persons and
quarrelers, whom no order, nor lawe, nor reformation
can please? I should therefore reasonably presume,
that this Good work, in hand, is but the second part
of Sancta Chora, and a frosty speculation of some
few, who by tossing the ball of Controversies, the
one to the other, do stite themselves (by a kind of
Canting) judicious Divines: Whereas they be (ge-
nerally,) as you may obserue by this poore Pam-
phlet, *dolifmorum hominum indolifmugens* (as

^e Erasmus spoke of another the like) men taught
only in unlearned Liturgies; beyond that, of no
judgement and little Divinity. For who but one
whole Ruffe (as Sir Edward Coke was woor to say.)
is yellow, and his head shallow, would propound
these wilde conceits of an imaginary Pity of the
times, and a Platonical *idea* of a good work in hand,
for a Modell to reforme such a well composed
Church as the Church of England? And if any Re-
formation of the name, the situation, or use of the
Communion-table, were seriously in hand, what

^c M. Hooker
Eccles. pol. 4.
^d 1.14. p. 67.
^e Archib. Whit-
gift, Defence
of the Answer
to the admoniti-
on, Tract. 2. p. 86

man of the least discretion but would take the Magistrate along with him? ¶ The bounden duty of Subjectes is to be content to follow authority, and not enterprising to run before it. ¶ For if you let every Minister do what he list, speak what he list, alter what he list, and as oft as he list, upon a generall pretence of a Good work in hand, or the Piety of the times, you shall have as many kinds of Religious as there be Parishes; as many Sects as Ministers, and a Church miserably torne in pieces with mutability and diversity of opinions.

* P. 13. & 14. ¶ But there is * much (you say) to be said in defence therof, out of the Acts and Monuments, and some Acts of Parliaments. Much good do it you, with that Much, so as you eat cleanly, and do not flubber & slabber your Quotations of those Books, in which all sorts of men are thorowly versed. First, Lo. Fritb calls it *The sacrament of the Altar*. Doth he so? Then surely it was long before the Reformation, and when every man call'd it so. For he was ^h burned 4^o Iulij, 1533. But where doth he so call it? Yes, he saith in his Letter, They examined me touching the sacrament of the Altar. Why man, they call'd it so, not he. Those words are the words of the Article objected against him. They are their words, not his. He doth not once call it so in all his long discourse. Turn but the ^l leaf, and you shall heare him interpret himself. I added moreover, that their Church (as they call it) Their Church, as they call it; Their Sacrament of the Altar, as they call it. If you will know how he calls it, in that dawning of the Reformation, look upon the Books pen'd by himselfe, not the Interrogatories

ries ministred by Sir Tho. More, or some others. He calls it every wher, ^k *The Sacrement of Christ's body.* Nay, he is not there content; but desires that all the Church had calld it otherwise. ^l *I would it had been calld (as it is indeed, and as it was commanded to be) Christ's memorial: and to call it a Sacrifice, is (faith he) just as if I should set a capon before you to break fast; when you are new come home and I say, This is your welcome home. whereas it is indeed a capon, and not a welcome home.* And if you will believe his adversary, ^m Sir Tho. More, None spake so honestely of this Sacrement, as Io. Frith, no not Friar Barnes himself. ⁿ *Making this Bridegrooms ring of gold but even a proper ring of a rush.* So that you have Io. Frith. Let him, in Gods name come up to the Barre. The next man is Io. Lambert. And he saith, ^o *I make you the same answer to the other six Sacraments, as I have done unto the Sacrement of the Altar.* But tell me (in my eare) I pray you, how doth he begin that answer to the Sacrement of the Altar? It is but ^p 14 lines before in your pown Book. *Whereas in your sixth demand you doe enquire, Whether the Sacrement of the Altar, &c.* All these words of enquiry are theirs, man, not his. What is his answer? *I neither can, nor will answer one word.* And so Io. Lambert answers there not one word for you. Yea, but he doth in another place. *That Christ is said to be offered up, not only every yeare at Easter, but also every day in the celebration of the Sacrement, because his oblation once forever made is thereby represented.* This likewise is imagined to be spoken long before any Reformation taken in hand: For Lambert was also

^k Answer to M.
Mores third.
book. fol. 102.

^l Answer to M.
Mores fourth.
book. f. 111.

^m ibid.
ⁿ Answer to
Friths Letter.
Oper fol. 835.

^p AE. & Mon.
part. 2. p. 401.

^q AE. & Mon.
part. 2. p. 431.
Aug. epist. 23.

martyred ~~as~~ 1538. But are you sure these words are *his*? I am sure you know the contrary, if you have read the next words following. Even so saith S. Augustin. The words are the words of an honest man, but your dealing in this kind is scarce honest. *Io. Lambert* doth qualify them afterward; that S. Augustines meaning was, That Christ was all this, in a certayne manner or wise. He was an Oblation, as he was a Lyon, a Lamb, and a doore: that is, (as wee said before) a Metaphorically and improper Oblation, which never relates unto an Altar. *Vox* over an honest man, *John Lambert*: But stand you by for a Monachbank, *John Coal*. The next, is the most Reverend and learned Archbishop, who notwithstanding his opposition to the Statute of the 6. articles, yet useth the phrase, or term of Sacrement of the Altar, as formerly, without taking therat any offence. pag. 443. And are you sure he doth so in that page? Are you sure of any thing? I am now sure he names not that Sacrement at all, either in that page, or in any other neare unto it. The Treatise there set down, is of *John Fox* his composition, and set forth in his own name. It mentioneth indeed, in the confutation of the first article, the Sacrement of the Altar, but with such a peal after it, as none but a mad man would cite him for this purpose. *This monstrous article of theirs, is that forme of worde as is stondeth,* &c. And so the Lord Archbishop saith as much as *John Lambert*, that is, *not one word for him*. The next in order is *John Philpot*: whose speech this cruell man hath sore pinch't upon the rack, to get

1. Ab. & Mon.

part. 2. p. 443.

get him to give some evidence on his side. He wriggles and wrests all his words and syllables, that the *Quotation* is (very neare) as true a *Martyr* as the man himselfe. I am sure hee hath lop't off the head, that had a shrewd tale to tell, and the feet of his Discourse, which walk a quite contrary way to Dr. Coals purpose, leaving the Relation, like *t Philopæmenes* his *Army*, *all belly*. The Head is this : *I must needs ask a Question of Dr. Chedsey concerning a word or twaine of your supposition* (yours, not his own) *that is of the Sacrement of the Altar ; What he meaneth thereby ; and, whether hee taketh it, as some of the ancient Writers do, terming the Lords Supper the Sacrement of the Altar* (for the Reason there set downe and mentioned by Dr. Coal) *or whether you take it otherwise, for the Sacrement of the Altar which is made of Lime and Stone, over the which the Sacrement hangeth.* And hearing they meant it this latter way, he declares himself, *Then I will speake plain English, That the Sacrement of the Altar is no Sacrement at all.* How like you *John Philpot*? You shall have more of him. *S^r. Austin with other ancient Writers do call the holy Communion, or the Supper of the Lord,* The Sacrement of the Altar, in respect it is the Sacrement of the Sacrifice, which Christ offered upon the Altar of the Grosse : The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and shadow. The which pertaineth nothing to your Sacrement, hanging upon your Altars of Lime and stone. *Christoph. No doth? I pray you what signifieth Altar?* Philip. Not, as you falsely

*Plutarch. in
Philopem.*

*u A.D. & Mon.
part. 3. p. 571.*

take it, materially, but for the sacrifice of the Altar of the Croffe. Christoph. Where finde you it ever so taken? Philip. Yes: Habemus Altare. Christoph. Well, God blesse me out of your company. And I beleeve, so saith Dr. Coal (if his hue would permit him to blush) by this time. For this man hath done all your businesse. He tels, how hee came to use the term of *Sacrament of the Altar*, to wit, out of S. Austin, and some other of the Fathers; he tels us, it was not by way of approbation, but by way of supposition; and lastly, what he conceives of the conveniency of the particular in Question, a *Materiall-altar*. And in another place he expresseth himself yet further, *and as touching their Sacrament which they term of the Altar* — They term it so, not he. *Inry. Philipot.* The next is Reverend Latimer; who granteth (saith he) very plainly, that the *Doctors* call it so in many places, though there be no propitiatory sacrifice, but onely Christ. Still this is not to prove (no not by one Witnesse) what you undertake; That the *Martyrs* did call this Sacrament of themselves and their own expressions, *The Sacrament of the Altar*. This Reverend man saith, that the *Doctors* call it so, and especially S. Austin, as hee speaks a little before: *he doth not call it so himselfe*. And what doth hee adde, concerning those *Doctors* that call it so, in the very next words to these which are quoted by you? speake truth, man, and shame the Devill; for hee is the old *clipper of Speeches*. Well, I must doe it for you. *The Doctors might be deceived*

2 M. & M.
part. 3. p. 553.

3 P. 16.

ved in some points: I believe them, when they say well: or, as it is in the Margent, *Doxores legendi sunt
convenio*, The *Doxours* must be pardon'd, if they sometimes slip in their expressions. And this is all that you have gain'd by Reverend *Latimer*. The last you produce in this kind, is Bishop *Ridley*. And hee is for you *not only, but also*. First he faith, *that in the Sacrament of the Altar is the naturall body and blood of Christ*. But why doe you leave out still those few words that goe before?

You know they are these; (z) *To the Question thus &c. &c.*
I answer. What is the *Question* then? Turne the ^{part 3. fol. 492.} leat, and look. Artle. I. Wee doe object to theo, *Nicholas Ridley, &c.* That thou hast openly defended, *that the true and naturall body of Christ is not really present on the sacrament of the Altar*. What faith he? *To the Question I answer, That is the sacrament of the Altar, &c.* So that the word is in the word articulated upon him, not his. And hee could not possibly avoyd the repeating of it, unlesse hee should ~~intareterminos~~, and so confound all method of Disputation. But in all his own voluntary expressions in all that *conference*, he never calls it, *The Sacrement of the Altar*, but the *Sacrament of the Communion* only. The which *Communion* he there affirms to be *only a memory of Christs Passion*. Which is the *Doctrine* I have all this while endeavoured to prove, to haue no relation at all to a *materiall altar*. In answering that place in *Cyril*, objected by the *Bishop of Lincoln*, (whereby that *Bishop* would fain prove, that as *erecting of Altars in Britanny* did imply that *Christ* was,

*just in my
book it*

*come and believed on in those parts; so the plucking
of them down, as B. Ridley had done, was suffi-
cient to imply, that Christ as yet was not come in
the flesh) hee saith, as you say, That the word
Altar in Scripture, signifieth as well the Altar of
the Jewes, as the Table of the Lords Supper: al-
luding, without all question, to Hebr. the 13.
as Philpot but even now expounded that place.
But that the Bishop of Lincoln shold apply that
Altar whereof S. Cyril spake, to those materiall
Altars pull'd down in the Reformation under Edw.
the sixth, B. Ridley (in the midst of his great
Afflictions could not heare without a little smil-
ing). D. Ridley smiling answered. And then tak-
ing up his countenance againe, hee tells him
freely; That the removing of Altars was done upon
just considerations; and, That the Supper of the
Lord was not at any time better ministred, nor more
duly received, then when these Altars were taken
downe. And would you know how he placed his
Table, when these Altars were gone? (a) When some
used the Table Altar-wise, hee determined, that to use it
as a Table, was most agreeable to Scripture. And
as B. Ridley smilde at the B. of Lincoln, so would
the B. of Lincoln (were he alive) smile heartily at
you, that would bring such a passage as this to de-
fend your Altars.*

a A.D. & Mon.
part. 2. p. 700.

Having thus impallen'd his Try, hee begins
to open his Evidence, for the Sacrement of the Altar,
out of the Laws of the Land, 1^o Edw. 6. c. 1.
revived 1^o Eliz. c. 1. but with the same felicity
hee produced those worthy Martyrs, that is, to
witnesse

witnesse point-blank against himself. For in this Quotation, he doth but peep over the Wicker, and touch upon the Title of the *sancte*: hee dares not for his eares open the doors, and enter into the Body thereof. It is enough for him, that in the Title, *The Sacrement of the body and blood of Christ* is (at that time before the Statute of the six Articles was actually repealed), said to be commonly called *the sacrament of the altar*. Therefore, saith he, That name of the sacrament of the Altar doth occurre in that *sancte* still in force. First, I deny it to be the Name in that place, but the Addition onely of the blessed Sacrement, of the body and blood of Christ. The sacrament of the body and blood of Christ is the Name, and true Name; the other is onely an Addition (b) given unto this sacrament, over and beside the proper Name thereof, whereby it might be certainly knowne in this dawning of the Reformation: the darkness of Propriety, and the terror of the six Articles being not as yet disselled from the belief or language of the fearefull multitude. So one Name is said to be at this time convicted before Archibishop Cranmer, for denying somewhat (c) in the sacrament *(and it was then called)* of the Altar. Then, Then was a time, which the Frenchmen call *l'heure chien & loup*, so early in the Morning of our Religion, as a man could not (without some speciall Character) discern a *Dog* from a *Wolf*; a name given by God Himself, from another given by the *confusion of men*, unto that blessed Instrument. Secondly, I utterly deny, that the act of Parliament takes

b Exposition of
the Terms of
the Law, p. 12.

c Act. & Mon.
part. 2. p. 655.

d Pour deno-
ter les rets de
la nuit & nous
disons entre
chien & loup.
Pasq des Re-
cherches de la
Fr. 1.8. c. 15.

it for the Name: It takes it clearely for the Nick-name of that sacrament. Come in with shame enough into Body of the Altar, and see what imposture you print for the people. (e) The most comfortable Sacrement of the body and blood of our Saviour Iesus Christ, commonly called, The Sacrement of the Altar, and in Scripture, The Supper and Table of the Lord, The Communion and partaking of the body and blood of Christ. Here is (I confess) some strife and contention about the naming of the Child. The Commonalty and Corruptions of the time (and, as I shall shew anon, the Course of the Common Law) name it one way, the holy

Eccles. de Oratione, Scriptura another way. And (f) if it were a matter de stillicidio (as Tully speaks) a matter of Cus-

tome or Prescription, that two or three Good-fellowes might eek it out with an Oath before a Jury of the same feather, I think it would goe hard with both Church and Scripture. But in a matter of the most venerable Sacrement of the Christian Religion, and before a Learned and Indicions Divine, (as his best friend; his Alter ego, stiles him) me thinks there should be no question, but that the holy Scripture should carry it quite away; and that The Sacrement of the body and blood of Christ, The Supper, or The Communion, should be the right name, and the sacrament of the Altar the Nick-name, or vulgar Appellation onely of this blessed Sacrement. But a penall Law, as this is, was to take notice, not only of the proper name, but of every Appellation, whatsoever this blessed Sacrement en-joyned to be had in reverence by that Law, was at

at that time known by and discerned. ¶ *A man g. Brookes A-
bridgement, ver-
bo Misnomer,
ex. i. Edv. 4 f. 8.*
may be known by twenty Names, and yet have but one
Name, say the learned in our Laws : The Sacra-
ment of the body and blood of Christ, as by the right
name ; of the Altar, as a thing known by, saith the
statute. It is so called indeed, but not by the
Law of God, nor by the law of man, but commonly,
that is, by the common error, and Popery of those
times. Learned Doctor, learn to language this
Sacrament from a Prelate of this Church, from
whom you may well learne as long as you live.
¶ *The Sacrament (as you call it) of the Altar. Gaggers
of Protestants call it so, Protestants themselves
do not. For there hath been much alteration in
this Church and State, (God be praised for it).
and all is melius, and all confirmed by acts of Par-
liament sithence that time.* ¶ This very Sacrament
was then commonly called the Mass, & allowed
to be so called by *Act of Parliament*, and in
that Appellation appointed to be sung or said
all England over. I hope it is not so now. ¶ For
every person that shall now say or sing Mass, shall
forfeit the summe of 200. Marks, &c. And if
Dr. Coal shall report of me, that I have said Masses
when I have onely administered the Communion, I
shall have against him my remedy in Law, as in a
cause of foul slander. ¶ And presently after this
act was reviv'd by Q. Elizabeth, there was at the
same Session an addition made to the Cate-
chisme, (and that likewise confirmed by *act of the Catechise
Parliament*) whereby all the Children of this
Church are punctually taught to Name our two
Sacra-

*h Answer to
the Gagger,
p. 251.*

*i Rubrick before
the Communion K.
Edw. Liturgie of
1549, f. 121.
k 2. & 3. Ed. 6.
l 1. & 2. Ed. 6.
m K. Ed. Injunct
21.*

l 23 Eliz. c. 14.

n 24 Eliz. c. 14.

o 25 Eliz. c. 14.

p 26 Eliz. c. 14.

q 27 Eliz. c. 14.

r 28 Eliz. c. 14.

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z 244 Eliz. c. 14.

a 245 Eliz. c. 14.

b 246 Eliz. c. 14.

Sacraments, Baptisme and the Lords Supper. So that this Indiction Divine was very ill catechized, that dares write it now, in The Sacrement of the Altar. As (as I said) to make him that did so less
For the Writ directed in that Act of Parliament, it doth not call it (as Dr. Cosl doth expressly falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that Statute which was made concerning the Sacrement of the Altar. Having therefore cleared the Statute, it falleth from naming it so, the Writ will never be found guilty of such a Misnomer. But how many presidents of that writ can this great Lawyer flew in the Book of Entries? However, it was high time for the wisdom of the Parliament to take some quick Order in this kind; when they were resolved to revoke all p former Law, that commanded Honour to the Sacrement, and yet found the unsufferable indiscretion of the Zealots mounted to that height, as to dare to term the Institution of Christ (however disguis'd in this superstitious habit) with those base compellations of ^q *Lack of the box, and Sacrement of the Host,* on the one side, and then *Bakers Bread, Ale-cakes,* and *Towern-tokens,* on the other side. Purposing therefore to keepe in force one Branch of those two Laws which were by and by to be repeal'd (I mean, v. 157. §. 167. and v. 15^o H. 8. 14.) which required due reverence to bee performed to this Sacrement, they reserved the ancient words and additions, not of the people onely, but of the Common Law it self, in the Indictments for Lollardry,

as we may see in the book of Entries. And because this Sacrement was so commonly called, not only in the Mouth of the Church, but in the Mouth of the Law it self, the Statute in the head of the Act, and foot of the Writ, gives it this addition of *Sacramentum Altaris*. But this Lollard Writ, these threescore yeeres, hath had (God thanked for it) no more operation in Law, then the clause against Lollards in the *Sheriffs Commission*. And if there were any occasion to put it in force, me thinks (the subsequent Laws considered) it ought to bee issued *contra forenam Statutum*, concerning the *sacrum Sacramentum in corporis & Sanguinis Domini*: admitting the variance by this matter *ex post facto*, as men and Corporations may doe in some cases. But being led by this fellow quite out of my way, I wholly submit my opinion herein to the Reverend of that Profession.

I make haste therefore to return to the Doctor again, before he finish his Triumph over this Section, attended with Princes, Prelats, Priests, and Parliaments, to confirm his Altar and his Sacrifice. Whereas in very truth all his Witnesses are under age, and are not able to speake of themselves one word to his purpose. John Frithe (as you have heard) speaks by Sir Thomas More, John Lambert, by S^t. Austin, Archbistop Cranmer, by John Foxe; John Philpot, by the ancient writers; B. Latimer, by the Doctors, who might be deceived; B. Ridley, by the publik Notary that drew the Articles; the Writ, by the Act of Parliament; and the Act of Parliament,

Et docuerunt
opinjones hæ-
reticas contre
fidem Catho-
licam sanctæ,
Romane Ec-
clesie. viz.

Quod in Sa-
cramento Alta-
ris non est nisi
panis sanctus,
& non caro &
sanguis Chri-
sti etc.

Rabell. cal. of.
Entries, Endit.
ment. cap. II.

t Nostro aeo
accipiunt alii
Lollardos, pro
instituta reli-
gioni adver-
fanticibus, coq;
verus sacramen-
tum Vicecomi-
tum ad profe-
quendos Lol-
lardos iura-
mentum hodie
attrahunt.
H. Spilm. in.
verbis Lollard.

u Brookes A-
bridgement, ex

2 H. 6. 9. and

Cawell, in ver-

bo Variance.

Bement, by *Vox populi*, and common Report. Not
 one of all these, that speaks of his own knowledge,
 as a *Witnesse* ought to do. But this is some *Su-*
sembroutus Figure, by which this *judicious* Divine
 useth to write in a different maner from all honest
Authors; to make one man stil to spe k
 what was uttered by another. Thus he handleth
 the *writer* of the *Letter*, in that similitude ^x of
Dressers, unmannerly applyed to the *Altar-wise*.
situacion of the *holy Table*. For although the *Wri-*
^y *Letter* 58, 69. ter faith clearly, ^y he likes that fashion, he allows it, and
 so useth it himself; yet if one *Priarie* hath printed it
 I know not where, or some *Country*-people said I
 know not what, he must (in most *Oyster-whore*
 language) pinne it and *Prie* it upon the *Writer* of
 the *Letter*. And if one *Bishop* of *Lincoln*, the ^z *Popes*
^z *Delegat*, and one *Deane* of *Westminster* ^{Qu.} *Maries*,
^z *Att. & deon.* ^{part. 3. p. 486.} ^z *Att. & Mon.* ^{part. 3. p. 44.}
^{b. In his Index referring to Att.} shall speake irreverently of the
^{c. Hen. Estienne} *Protestants Table*; by this new *Figure*, *all Bishoppes*
^{d. Psal. 14. 1.} *and Deanes* of those two places, must, untill the
 end of the world, be suppos'd to do it. And so
 must the *Bishoppes* of *Norwich* be ever fending forth
^{a. In his Index referring to Att.} *Letters of persecution*, because (^b) *Io. Fox* obserweth
^{c. Hen. Estienne} that *one of them* did so. It remaineth onely, he
^{d. Psal. 14. 1.} should with the *Italian Friar*, fasten upon *David*,
^{pag. 370.} (*whom he hath reasonably abused already*) that
 he should also say, *There was no God*; because in
 one of the ^d *Psalmes*, the *Doctours* own *Cofin*, the
foolish body, hath heretofore said it.



CHAP. IV.

*Of Bowing to the Name of Iesus.
Of Sacrifice. Of the Name of
Altar. Whether an Altar is ne-
cessary for all Kind of Sacrifices,*

HE cannot ascend not so much as to this Dif-
course of the Altar, without Bowing; which
makes him fall upon this ^{a P. 4.} *Preamble* so
impertinently. But let him bow as often as he
pleaseth, so hee do it to this blessed Name; or
to ^{b P. 4.} honour him (and him only) in his holy Sacra-
ment. This latter, althoigh the *Canon* doth not
enjoyn, yet reason, piety, and constant practice of
Antiquity doth. The church men doe it in S^c.

^c *Chrysostoms Liturgie*, and the Lay-men are com-
manded to do it in S^d. *Chrysostoms Homilies* ^e *Homilie*
And if there bee any proud Damnes, ^f *que de-*
ferre nesciant mentium Religioni, quod deferunt vo-
luptati, as S^g. Ambrose speaks, that practise all
manner of Courtesies for *Masks* and *Dances*, but
none (by any means) for Christ, at their approach ^h *Ritibus Missarum*.
to the holy Table; take them *Donatus* for mee: I ⁱ *De Virginitate*.

N 2 shall ^{k-3}.

^c *Vet. Patr.*
^d *tom. 2. p. 61.*

^e *Homilie*

^f *Corintb. Hom.*

^g *ad pop. Anni-*

^h *vide claud.*

ⁱ *de Sainctis de*

^j *Ritibus Missarum*.

^k *De Virginitate*.

shall never write them in my *Calendar* for the Children of this Church : But what is this to *Dionysius*? Yes, it comes in as pat as can be. He was serving his first *Messe of Pottage*, and the *Bi-shop* (as the saying is) got into it, and hath quite spoiled it, by warning a *young man* (that was complain'd upon for being a little *fantastical* in that kind) to make his reverence *humbly* and *devoutly*, that hee might winne his people also to sympathize with himselfe in that pious Ceremony. But this is to censure the *Years*. No, the Writer goeth no further then the outward action, *ut audiatur, sic iudicetur*. In that he had heard somewhat to be amisse, and desir'd (in a friendly manner) it might be reformed : But still according to the *Canon*: Which requires it *should be done, as it hath been accustomed*, saith our *Canon*, referring to a former: *ut sicut habet been accustomed heretofore*, saith the *Injunction*, referring to a time out of minde. It is wot therefore enough to obey a *Canon in the matter*, If wee obey it not likewise in the manner. Nor to make a *Courtesie*, if it be not a *loaly courtesie*. Nor so neither, unless it be *as heretofore hath been accustomed*. If wee would preserve old Ceremonies, we must not taint them with *new fashion*, especially with *English ones*. That reverence which the *Priests* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek Liturgies*, *modest and humble bowing of the body*, such as in the primitive Church, the Christians us'd in performing their publike penance. And if we may beleeve their

g Can. 18.

h Q. Eli. In iunct.

In iunct. 52.

i In iunct. 52.

k Ebris Liturg.

m in iunct. 31.

n in iunct. 31.

p. 1. Tom. 2. p. 84.

Reverentia ut

vulgo vocatur

tunc Moxys

Gloss.

their modern Divines, it was two-fold, a greater, and a *lesser* Reverence. The *greater*, when they bowed all their ¹ Body, yet without bending of the knee, very lowly and almost to the earth. The *lesser*, with the inclination and bending of the Head and shoulders onely. Which or whether any of these were used in the western Churches, and delivered over unto us, is not so certain.

An accustomed lowly reverence to this blessed Name, wee receiv'd from all Antiquity, as appears by the Canons and Injunctions. And good reason wee should entail it on our Posterity. If this young man faulted therein, hee was much the better; If he faulted not, but was unjustly informed against, hee was not much the worse, for being gently admonished. But behold this

indicious ^m Censurer of the heart,

is now become himself a Censurer of the spirit. Comparing (an angry man would say, Blasphemously) the young mans *bowing*, with Davids

dancing before the Ark; Do you know with the rapture of what spirit David did this? Surely S. Hierome seems to imply, that it was done with no other spirit than the very same, wherewith Christ and his Apostles piped unto the Lovers, when they had not danc'd. Besides that, (p) the people were not scandalized in him (which is supposed to be our case) but *misback* onely. And so much of your

Preamble, that is, your Pottage. Now to your more solid Meate, if your Book have any of that kind.

The Writer of the Letter had said, that if

¹ Martin. Crucifixus in Histor. Eccl. Tiaro grec. ex Gerlac. p. 205.

Hoc in utraque
est usum ac
et regis, unregis
A. de Reg. Horolog.

n Sic corripia-
tur eodem spi-
ritu, quo Da-
vid. Matr. in

² Sam. 6. 14:

o Comment. in

Matth. 2. in c. 11

p Etiam quia
populus non
scandalizab-
tur in illo, sed
putabant cum
magis dignum
honore. Tott. in

^a Reg. c. 6. q. 19.

the

the Vicar should erect any such Altar, that is, a close Altar at the upper end of the Quire, where the old Altar in Queen Maries time stood, that then, his discretion would prove the sole Holocaust should be sacrificed therupon. Not onely because his discretion, being of a very airy and thinnie substance, would quickly (as a Holocaust should do) vanish into nothing; but by reasoun that thereby he should put himself into the very Case, that *Isaac* conceiv'd his Father to be in : *Behold the Fire and wood, but where is the Lamb for the burnt-offering?* Because the 31. Article having taken away the *Po-*
pish Lambe (for the which the old Altar had beeene erected) as a *blasphemous figment and pernicious imposture*; the *Homily* had commanded us to take heed, wee should looke to finde it in the blessed *Sacrament of the Lords Supper*. For there-
it was not: There was indeed in the *Sacrament* a *Memory of a Sacrifice*, but *Sacrifice* there was none. And wee may take heed of quilletts and distinctions, that may bring us backe againe to the old Errorre reformed in the Church. Where-
of this was a principall part: That wee should not consecrate upon profane *Tables* (as the *Rhe-*
menys most profanely term'd them) which relate to a *Supper*, but upon sacred *Altars* onely, which
referre to a *Sacrifice*. For so (⁴) *Cardinall Peron* observeth, that it is ever call'd a *Table*, when it
points to the *Communion* or *Supper*; and an *Altar*, when it points to the *Sacrifice*. Now the *Homily*
stating in one sentence most of the Controversies in this matter between us and the Church of

Rome,

Gen. 22.7.

*1 B. of Articles.
Artic. 31.*

1 Cor. 11.

*c. D. S. Sacram.
L. 2. Author. 10.
c. 1.*

Rome, by an enumeration of opposit and distinct species, (the one wherof, as in "Logick the nature of such is described to be, if we make the Doctrine of our Church, we cannot without implication make the other) observes these four contradistinguished Tenets or Positions: 1. We must make the Lords Supper fruitfull to us that be alive, not to the dead: both, we of this Church cannot do. 2. We must receive it in two parts, not in one only: both, we of this Church cannot do. 3. We must make it a Communion, or publike, not a private eating: both, wee of this Church cannot doe. 4. Lastly, we must make it a memory, and not a Sacrifice: both, wee of this Church cannot doe. And this is the passage cited by the Writer. *We must take heed, lest of a Memory it be made a Sacrifice.* What saith the Doctor, to this? Hee saith, that by these words the Churcb admits of a commemorative Sacrifice. Which is as much as ^x Peter Lombard and all his ragged regiment admit of. I am (as K. James of famous memory was wont to say) a slave to reason, and must yeeld when ever I am thus summoned by it. I doe confess the man hath found a true and reall sacrifice, but it is a Bull:

(y) *Taurum Neptuno, Taurum tibi pulcher Appolloni*
A very strange and hideous Bull, which this Calf makes the Church to speake unto her people in her publick Homilies. As we must take heed, good people, wee apply not the Sacrement of the Supper to the dead, but to the living, receive it not under one, but under both kinds; Let not the

Priest

^u Tis armes.
^v Abus X. fū d.
^w a. gōr aris. de
Partib. animal.
L. 1. c. 3.

^x Lib. 4. Sent.
d. 12. o. g.

y Vir. Eneid. 1.

Priest swallow up all, but take our part with him; So must we take especiall heed, leſt of a *Comme-morative Sacrifice*, it be made a *Sacrifice*. Which though it bee not ſo ſiecre as *Pm Quintus* his, yet is a kinde of *pious Bull*. But the Church in her ^a *Homily*, or any other publik writing, never speaks a word of any *Commemorative sacrifice*, but of the memory onely of a *Sacrifice*, that is (as ſhee clearly interprets her ſelfe in the page before) of the *Memory of Christis death*, which ſhee there affirms to be ſufficiently celebrated upon a *Table*.

And I ſhall be able to ſhew unto you, that it is call'd by S. *Austin*, a *Sacrament of Memory*; by

b Eusebius, a *Sacrifice of Memory*: which is the

word in the *Homily*. You will not bee able to

ſhew unto mee out of S. *Austin*, or any of the

Fathers (although ^c Cardinal *Peron* affirms it

to be ſometimes used by them: which *Bellar-*

mire utterly denies) no nor out of *Peter Lombard* himſelf (upon whose old rubbish they

have built the diſtinction) and leaſt of all (ſaint

^d *Cheznitus*, which *Bellarmino* alſo approves)

out of Scripture, that it is called punctually a

Commemorative Sacrifice. All that ^e *Peter Lombard* ſaith in a manner is this, that it is called

in the *Fathers* an *Oblation* and a *Sacrifice*, *Quia me-*

memoria & representatio veri Sacrificii; ^f not be-

cause it is a true *Sacrifice* (for you ſee those two

terms are contradiſtinguiſh'd) but because it is

a *Memory and representation of a true Sacrifice*. A

true *Sacrifice* it is not (The Christian Church

hath but one in that kinde:) but a *Memory onely*

of

^a *Booke of Hom.*
p.197.

a De Civ. Dei
l.17.c.20.

b Mvſicis ſuaua-

tio. Euseb.de
Dom.Evang.l.1.

c I o.ad finem.

c Replique a la
Reſp.p.793.

Bellarmino lib.1.

de Miffa.c.2.

d Chemnit. Ex.

Conc.Trident.

part.2.

Bellarmino l.1.de

Miffa.c.2.

e Seni.l.4.d.5.

I.2.

f Arctb.cranmer

Def.l.5.

contra Gardi-

ner.dab thus

interpreti.

of a true Sacrifice. So likewise S. Chrysostom, when ^{obligationem}
he had called it ^{17. in 9. edit.} *a Sacrifice*, eats up his
word by and by; and addes (by way of explica-
tion; yea, and correction too; as ^{1. correction} one observes,
^{i. correction} of that excess of speech) saith a ver-
verend Prelate of this Church: *That no man*
might take offence at the speech; saith Archbishop
Cranmer: *that when I say* ^{2. i. 1. ad 1. ad 1.} *I should rather have said,* ^{3. i. 1. ad 1. ad 1.} *A Memory of a Sacrifice.* You know
best, saith Cranmer to Cardinall Pole, what
weight and efficacie those little particles, ^{4. i. 1. ad 1. ad 1.} *as we do carry with them.* I am sure, saith Monu-
sieur Moline, they vexe the Pontificalist not a lit-
tle. Surely, if you put them in an even and ^{5. i. 1. ad 1. ad 1.} *partiall balance,* the name of *Sacrifice* will prove
too light, and the *Memory of a Sacrifice* onely
will passe for the custome and lawfull money.
I know some few learned men of the reformed
Church do use the name of *Commemorative Sa-
crifice*: but it is not with an intent to disturb
the Doctrine of Gods Church, as it is taught
now; but to give a candid and faire interpre-
tation to those words of *Art*; by which this self-
same Doctrine hath beene heretofore illustrated
by the ancient Fathers. Besides that, our truly
learnted men doe set downe precisely, that ^{6. i. 1. ad 1. ad 1.}
^{7. i. 1. ad 1. ad 1.} *Commemorative Sacrifice*, is not properly a *Sacri-
fice*, but (as King *Lionel* tooke it rightly) *Com-
memoratio Sacrificii*, a *Commemoration only of a Sa-
crifice*, which differs in *predication* (then the
which nothing can be more) from a *true Sacri-
fice*. And yet the most learned in this Theme

*o Def. of the
Book agains
Gardiner.*

of our late Divites, Archbisshop Cromwell, doth refuse to tie himself to Peter Lombard in the consequences, however he doth sometimes use the terms of this Distinction. And therefore if a

Memory of a true Sacrifice bee all that hee hath gain'd, which can be celebrated upon a Table, as well or better then upon an Altar, the Vicars discretion, and his Champions to boot, are not quite out of danger, to become the Holocant of this new Altar. And herein because you appeale unto the Homily, to it you shall goe; little to your comfort, I hope. The immediate words before these we speake of, are those of S. Ambrose. That

Autor. Amb. be is unworthy of the Lord, that otherwise doth celebrate that Mystery, then it was delivered by him.

I Cor. 11. 2. q In his Sacra- l. 6. c. 1. p. 390. Neither can he be devout, that doth otherwise pre-

x Mos. Aposto- lorum fuit, ut ad ipsam solu-

fore take heed, lest of a memory, &c. Now there is

no one word in Christ's Institution, that can pro-

bably infer a proper Sacrifice: As our Reverend

Bishop proves at large. Nor was there extant

any one word of all these Collects of our own (or

of any other Liturgie whatsoever) from whence

you muster up your unproper Sacrifices, in the Apo-

stles times. In which age, they consecrated the

Sacrament of the Supper with the short Canon of

the Lords Prayer onely; out of the which, you

must bestir you well with your Logick, before

you can inferre all your unproper and spirituall sa-

cifices. And if you should wring them all out

of these six Petitions, yet will it not serve your

turn, unlesse you prove that the Lords Prayer can-

not be said in *Pew* or *Pulpit*, but at an *Altar* only. But to deal clearly with you, and to come to the point. I do grant freely, that in the *Scripture* and the ancient *Fathers*, we do meet with, not onely those few which you reckon up, but a great many more duties and *verines* of Christian men, that are usually term'd by the Names of *Sacrifices*; ^{f in divinis li-}
 howbeit (for the most part) they have (as ^{teris opera vir-}
^{f Bellarmine observes}) their *signares* also and ^{tutum non vo-}
Additions put unto them. The learned *Prelate of* ^{cantur abso-}
 our owne Nation reckons up some *six* out of ^{lute Sacrificia,}
Scripture, and a great many more out of the an- ^{sed cum addito}
 cient *Fathers*. And it is no marvell; For I could ^{ut, Sacrificium laudis, &c.}
 fill a page or two, if I list, with the like *Sacri-* ^{Bellar. de Miss.}
fices, out of the very heathen Writers. ^{i. i. c. 2.} Hold this the ^{t H'g' N' s' n}
 most glorious of all thy Oblations, if thou canst ex- ^{II. N'c'la chris-}
 hibit thy self unto the Gods a most just and excellent ^{so, id est, d'c'x-}
 man, saith *Iocrates*. It were a pitifull case indeede ^{n's'v' r'c'v' r'}
 (saith ^x *Socrates in Plato*) if the Gods should regard ^{u D'ev'rd'c' d'c'v'}
 the perfumes onely, and not the soules and vertues of ^{v'c'g' s' d'c'v'}
 mortall men. Lastly, I will adde that most admir- ^{e'c'z' r'c' d'c'v'}
 able passage of the *Poet*, applauded and com- ^{as — a'nd}
 mented upon by ^u *Lactatius* himselfe. Let us sa- ^{u'c'g' r'c' d'c'v'}
 crifice unto the gods. ^{l'c'x'w &c.}

^y *Compositum jns, fasq; acimi sanctosq; recessus* ^{Plato de votis.}
Mentis, & incoctum generoso pectus honesto. ^{x L'f's'nt. d'v'ln.}
 I will likewise allow you, (which your indigested ^{instit. l. 6. c. 11.}
 Meditations forgot to call for) that all these ^{Sentiebat non}
 spirituall *O'dours*, improperly called *Sacrifices*, are ^{c'atne opus esse}
 not only stirred up and made more fragrant with ^{ad placandam}
 the Meditation, but many times sown of seeds, ^{c'elestem ma-}
 and engendred at first by the secret operacion of ^{iesstatem sed}
^{y A. pers. Sat. 2.} ^{mente sancta.}

this blessed sacrament. Nay, yet further; In contemplation of all these rare and speciall Graces of the Spirit, wrought in our soules by means of the Eucharist, you shall not reasonably expect any outward expression of reverence and submis-
 sion to the Founder of the Faith, any trimming and adorning of the Room and Vessells prepared for this great solemnity, which I will not approve of, and bring the ancient Fathers along with me to do as much. I will allow (c) Nepotianus to take especiall care that things be neat and handsome in nitered altare,
 Hier ad Heli-
 dor. ep. 36. 10.
 a Miserere
 mei in mea
 iniusteza.
 ducum in mis-
 ericordias
 tuas.
 Pallas. Lufec.
 ap. 111.
 baldio scrive
 in quella pol-
 vere i vostri
 peccati. O cur-
 ratori e faniunc-
 quando per
 Jungo spatio
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 Regiom. Sym-
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that blessed sanctorum. I will encourage Methis to beautifie that place, with the forbearance (if need be) of her chiefest ornaments. I could say in a manner with that (d) Italian Prelate, that God in that holy Table, which hee finds full of dust, doth write down the sinnes of the earthly Church-men. But this I can by no means approue, which Protestants and Papists do joyfully deny, that ever materiall Altar was erected in the Church for the use of spirituall and improper sacrifices. (e) The sac-
 rifice which Malachy speaks of, being the sacrifice of praise and thanksgiving all people offer unto God, as well as the Priest; be they at the blessed sacrament, at Prayers, or at some charitable works, at any time, and in any place whatsoever; saith Archbisshop Cranmer. If question be asked, Is there then no sacrifice now left to be done of Christian people? yea truly, but none other then such as ought to be done without Altars. And these be of three sorts, &c. For bee instanceth in three of those which the Doctor doth instant upon this Book; Praise
 and

and Thanksgiving, our Soules and Bodies, and Observations for the psore : And then concludes ; Seeing Christian men have no other Sacrifices then these, which may and ought to be done without Altars, there shoulde amongst Christians be no Altars ; faith

Bishop ^a Hooper. Priest, Altar and Sacrifice are ^b Relations, and have muuall and inseparablie depend-
ance one of each other. So bee, and truely. But you haue presribed be-
ought to take with you a necessary Causiou, obserued by ^c John Bishop of

^d Frobisher
Sermon upon 10-
the same Cardinall, That an unproper Sacrifice cannot
be offered before the King
1550.

inferre a proper Altar, saith the ^e Lo. ^f Bishop of ^g Eboracum &c. Lib. 6.
Durham ; when he had said a little before (mash c. 5. S. 15. p. 461.
truly and learnedly) that a ^f Commemorative Sacri-
fice cannot be a proper Sacrifice : and therefore ^f Because the
Eucharist be-
ing only com-
memorative,
cannot be a
proper Sacri-
fice. p. 440.

^g Salmeron. If not of stone, neither of timber, for ^g In Epist. ad
that makes not the difference. There is none so ^g Helyc. 1. 1. id.
blinde, but bee may see that these Christian duties and
ceremonies may be performed to God without an Altar,

saith ^h Bellarm. And he quotes to confirme this point, the testimony of ⁱ Calvin ; They that extend ^j Qui enim
the name Sacrifice to all Ceremonies and Religious Actions, ^{non videt, &c.}
I doe not see what reason they can produce for it. ⁱ de missa. l. 6. 2.
To sacrifice taken improperly and metaphorically, the ^k Les circon-
circumstances of Altars (which relate still to true Sa-
cerdotes, qui ont
relation aux
vrais sacrifices
n'estoit point
requisie, replique
altars) are no way requisite, saith ^k Cardinal Peron. Would the Ieros (who no doubt had prayers and Oblati-
ons) take them for Sacrifices, or build an Altar for ^l Survey, lib. 4.
them ? saith D. ^l Kellison. Which puts me in mind ^{p. 790.}

of one Argument, wherwith I will conclude this Passage. God would not suffer the first Age of the world, for 1650 yeeres, to passe away without *Prayers*, *Praise*, and *Thanksgivings* unto him ; but he suffer'd it to passe without any *Altars*: That

in Gen. 8. pri-
mum Altare e-
rectum. Bellar.
l.1. de Miss. c.2.
Le premier au-
tel dressé. P.
Caton. Genev.
Plagiari. p. 282.
Primus omni-
um Noah. Gen.
8. fecit Altare,
Hospiti. l de Orig.
Altare. 6.

learned men are of opinion. Therefore these duties may be still performed without *Altars*. And consequently, if after all this search in the *Collects* of the *Liturgie*, you can finde the *Vicar* nothing but *Prayers*, *Praises*, *Thanksgiving*, and *Commemora-*
tions; the *holy Table*, in that place where it stood, will serve for all these, without erecting or di-
recting this new *Altar*. But what if I finde you severall *Altars* for all these spirituall *Sacrifices*, in
the ancient Fathers, will you promise not to dis-
turb the *peace of the Church* any more ? Or if this
be too much for you to perform, will you have a
better opinion of the *Writer* of the *Letter*, and suf-
fer the poore man to procure, if he can, so poore
a *Vicaridge* as your friends was, to be quiet in ? Is it
not a very little one ? It is but a piece of a piece of a
piece of a *Benefice* : And therefore I will presume
upon your kindnesse therin, and set you up all the
Altars that God ever required for these kinde of
Sacrifices. The first is a *Conncell of the Saints*
and the *Church of the first begotten* ; a most fitting
place for the pouring forth of these Christian du-
ties : And this is *Ignatius his Altar*. The second,
is ὁ τὸν ἐμπονοῦντα, *not the *mind*, (as it is usually
translated) but the commanding and directing part of
the reasonable soule, from whence is sent forth
those

n Baλn δοτων
η̄ εκλεγον
ερποντων.
Ignatius Ep. ad
Eph. vide Nic.
Vedet. Exercit.
6.c.1.p.237.
o Baλn πειστ
η̄ εις τὸν εργα-
ζοντα, αφ̄ ε̄
επειγοντα
ελαδος ε̄ν ον-
τος επειγον-
τα, επειγον-
τα, &c.
Ori. confr. Eel.
It 8.p.404.

those Odours of sweet Incense, to wit *Vowes* and *Prayers* out of a good conscience : And this is *the Altar of Origenes*. The third, is the *p Righteous soul*, *the Incense whereof, is holy invocation*: And this is *Clementus Alexandrinus* his *Altar*. The fourth, is *every place wherin we offer unto God the sweet-smelling fruits of our studies in Divinity*: And this is *Ensebinus* his *Altar*. The fifth, is *the clearnesse and sinceritie of the minde*, *smoaking up the unbloody and immateriall Sacrifices of Prayers*: And this is the *Pasegiristic Altar*, quored in your Pamphlets under another name, p. 53. The sixth, is the *heart of a man*, *Cor nostrum Altare Dei*, *the true, proper, and literall Altar of all spirituall Sacrifices*: And this is *S. Augustines Altar*. The seventh, is our *Memory, and remembrance* of Gods blessings ; a very fit and pertinent expression : And this is *Philo Iudeus* his *Altar*. The eighth, is the *Sonne of God become the soone of man*, *Altare sanctificans donum*, The *Altar which sanctifieth all these spirituall Sacrifices*, that but touch that *Altar*: And this is *S. Bernards Altar*. The ninth is the *Sonne of God now in Heauen*; that *Habemus Altare*, *Heb. 13.* that *Golden Altar*, *Apoc. 8* upon which we offer to God the Father all spirituall Sacrifices: And this is *x Aquinas* his *Altar*. The tenth and last, (for we must make an end, and remember we are not now at *Paphos* or *Cyprus*,

— ubi templum illi centumque sacerdotum
Thure calent are) is our *Faith*, the *Prophets* adiutor & *Antheiss* or preparing *altar* to that *Altar* going before *Altare*, y *Vulg*, A. 1.

*Prayer, & dñe
dñs agnus dñ*

*Altar, qd
dñs agnus dñ*

*is clmencis alexandrinus
an euclidi. t. 28
etv pascicle.*

Alex. S. m. 17.

*the clearnesse and sinceritie of the minde,
smoaking up the unbloody and immateriall Sacrifices of*

Prayers: And this is the *Pasegiristic Altar*, quored

Evang. l. 1. c. 10.

t Enj. bish. Eccl.

*L. 1. o. 6. 4. it is
said to be ab-*

re. cor deus

*l. 1. o. 6. 4. it is
said to be ab-*

re. cor deus

Domi compo-

fita, as Longus

translates it at

the dedication of

a church.

Nos templum

Dei sumus om-

nies, cor nostru

Altare Dei,

Aug. l. 1. o. de

Ciu. Dei. t. 5.

t Philo. Iud. lib.

Quis reru divi-

narum heres &

l. 3. de uit. Mois.

u Altare Re-

demptores, hu-

miliis in carna-

tio, Ber. in Sent.

x Aquin. i. 3. c.

t didagma Calon-

de Miss. Sacrif.

Altare id est Fides, the immediate *Altar* of all these spirituall *Sacrifices*, is the faith of a Christian, which elevates all these vertues up to Heauen, (that otherwise would lie flagging about the Earth. And this is *z S. Hieronem Altar*. Now consider with your self, whether it were fitter for you to make use of these *Altars* for your *proper* and *Metaphoricallyll Sacrifices*, and have all these *Greek* and *Latin* Fathers to appland you for the same, rather then to rely upon some *Miracle* of a good work *in hand*, or some poore *Dreame* of the *piety of the times*; especially when we are clearly intibited by the *Canons* of two Nationall Counsels, to erect any *Altars* upon *Dreames* or *Miracles*.

*a Conc. Carth.
5. Ann. 43. 8. c. 14.*
Nam quz per
sonnia consti-
tuuntur. Alta-

ris omnino reprobantur. *Sessiunc. Synod. An. 1525. Cap. 38.* Ne praetextu novi
miraculi erigantur altare novum.

CHAP.

CHAP. V.

Of the second Section. The Contents thereof. 1 **Of Sacrifice of the Altar.** 2 **Tables resembling the old Altars.** 3 **Alteration not in Bishop Ridles Diocese only, and how there.** 4 **Altar and Table how applied.** 5 **Altar of participation.** 6 **Of Oblation.** 7 **No Altars in the Primitive Church.** 8 **None scandalized with name of the Lord's Table.** 9 **Altars of old, how proved.** 10 **Not taken away by Calvin.**

THIS SECTION is a true section indeed, dividitis in semper divisibilitate, chop'd into a very Hotelpotch, or minc'd pie, and so crumbled into small snaps and pieces, that an adversary doth not know,

* *Quod ruit intergum, vel quos procumbat in armis.*

a Martial. Epig.
lib. 1. ep. 61.

P all

all the first part therof that relates unto any *Laws*
Canons, or Constitutions, made or confirmed by the
Kings & Queens of this Realm, concerning this
long contoversie, I have already examined in the
1. chap. It being a ridiculous thing for us to have
>waded thus far into the book, if we had received
but the least check from *any Law of God or the King*.
In the remainder of this *Section*, there are some
things that concern the *Question* in hand, which
we may call his *scissib* (as it were,) and some other
that are but *origina uaria mra*, certain skips & spurts,
or *Bontades* of the man (when he thought what
Dignities he might expect for this piece of ser-
vice) which we will call his *Extravagancies*, and
see that they shall be forth-comming (as *Waives*
in a *Pinfold*) to be surveyed at our better leisure
in the next chapter. And in the former part now
to be perused, you shall finde little that concerns
the *Writer of the Letter*, or any of us that appro-
ved of the same. For this *New castle coal* is mount-
ed up from the *Kitchin* to the Great chamber,
and confutes no longer a private *Momition* sent to
a *Vicar*, but *Archbishop Cranmer*, *Bishop Jewel*,
John Calvin (a greater stickler, then ever I heard
before, in our Upper and Lower house of *Parlia-*
ment) the *Actz of Connell* made for the *Reforma-*
tion, the *Lords spirituall and temporall*, with the
Commonalty, that confirmed our present *Liturgy*;
not forbearing to *b jeere and deride* both them
and K. *Edward* (c whom the *Indicous Divine* in-
deed doth call *Saint Edward*) in a most prophane
and abominable fashion.

^b Pag. 40.
^c The sonne of
whom was
Edward the
Saint of whom
we may say, as
of Enoch,
Though hee
departed the
world soone,
yet fulfilled he
much time.
Brooke Eccles.
Pols. p. 168.

First

First therefore he falls upon a solemn ^a *Act of* ^{d Ad. & Mon.}
 the King and Councell, mentioned by *John Foxe*,
 upon this occasion: * The Writer of the Letter ob- ^{e part. 2. f. 700.}
 serves that in *Saxony* and other parts of *Germany*,
 the Popish Altars upon the Reformation, being per-
 mitted to stand, were never esteemed (call them
 by what name you will) any otherwise then as so
 many Tables of Stone or Timber; the Sacrifice of
 those Popish Altars being now abolished. Which
 words, I perceive, the Writer had translated in a
 manner from a learned ^f *Lutheran*. And that
 these sacrifices were abolished, D. ^g *Coal* hath al-
 ready confessed, pronouncing him for *no soane of*
the Church of England, that presumes to offer them. Yet
 the Writer alleging the fourth Reason given by
 the King and Councell, for their taking away in
England; That the form of an Altar being ordained
 for the Sacrifices of the Law, and both the Law and
 the Sacrifices thereof now ceasing (*in Christ*) the
 Form of the Altar ought to cease also; D. *Coal* makes
 nothing of this Reason, but pities the simplicity
 of the Times, as not being able to distinguish be-
 tween the Sacrifices of the Law, and the Sacrifices of
 the Altar. I pray you, good Doctor, where may we
 reade of this Term of yours, *Sacrifices of the Altar*, if
 we do not reade of it in the *Sacrifices of the Law*?

^b For surely all *Sacrifices* that wee reade of *in Scrip-*
ture, none excepted, were necessarily to be destroyed. And ^h Omnia om-
 nino quz in
 Scriptura di-
 cuntur Sacri-
 ficia, necessario
 destruenda
 erant, Bellarm.
 d: Mifia, l. 1. c. 3.

beside the *Sacrifices* of the Law, wee reade of no
Sacrifice that was destroyed, but that one you *Wot*
 of, offered up upon the *Crosse*, and not upon an
Altar. Beside that, the *Apostles* and *Writers* of the

*Lib. I. de Missis New Testament, by the speciaall instittut of the holy
c¹⁷. Ghost, did purposely forbear to insert in their Writings
the name of an dicer. If we may beleevve Bellarmine.*

And in the ancient Fathers, you shall not reade
your Sacrifice of the Altar, *terrenis terminantibus*,
how ever you may have found it foisted into
the Latin Vulgate.

¹ As the Divines
of Lovain to the
Index of S. Au-
gustine.

I Det Missl. 3.

C.4.

in Quint ergo
Sacrificia cen-
soris nulli faci-
endas Nulla
sanctis adver-
sus Gestas, l. 7.
n Lib. 6. c. 23.

scripsit. We say that you do not sacrifice to your gods, as you do not sacrifice to us; we say that you do not sacrifice at all? No, not at all, saith Arnobius. For any corporeall sacrifice; but only praise and hymnes, saith Lactantius. And if some of the Fathers had used those terms (as they have done others of as high expressions) yet are there divers reasons given by our gravest Divines, why wee should forbear in this kinde the terme of Sacri-

o Bility of Christ-free. ° Christ and his Apostles did forebare it, and
subject, part, &c. there are our Faith may stand without it. 2 The Spec-
p. 524 p. 524
e of the Father in this kind are due, and oblige

chers of the Fathers has its seat are worse and viler, and consequently unsaefull for the edifying of the people.
3. Lastly, we finde by experiance, that this very expression hath beeene a great promoter of superstition and Popery. And all these inconveniences have sprung from the words, not from the meaning of any of those Fathers.

But the Doctor hath found it is the *Bible* for all
this *Hebr. 13.10. We have an Altar.* And although
this be but one, and that (God he knoweth) a very
 lame souldier; yet like an *Irish Captain*, he brings
him in in three severall disguises, to fil up his *com-
pany*; in *P. front*, in the ²*middle*, and in the ¹*end of*
his

his Book. But in good faith, if S. Paul should meane
a materiall Altar for the Sacrement in that place,
(with all reverence to such a chosen Vessel of the
Holy Ghost be it spoken) it would prove the wea-
kest Argument that ever was made by so strong
an Artist. We have an Altar, and a Sacrifice of the
Altar, that you of the circumcision may not
partake of. Have you so? And that's no great
wonder (may the Law reply) when a multitude of
you Christians, may not you selves partake there-
of. For in the old time, as one observes, they
were not *born*, but *made* Christians. Made by
long and wearisome steps and degrees, and for-
ced *christianos in the carceris*, to creape on with
time and leisure to the bosome of the Church
faith the Generall Council. 1. They were
taught in some private house, the vanity of their
Paganisme, without so much as daring to peep in-
to the Church-porch. They were admitted to be
bearers only, and that at a very far and remote di-
stance. 2. They were licenced to bend the knee, and
to joyne in some prayers with the Congregation.
3. They had leave granted them to become
Competentes, suitors and petitioners for the Sacra-
ment of Baptisme. 4. And then after many moneths,
nay years expectation, being baptrized, they were
enrolled in the number of the Faithfull, and never
before admitted to the least interest in the Sa-
crament of the Supper. And therefore for S. Paul
to frighten the Jewes with the losse of that which
so many millions of Christians were themselves
bereaved of, had been a very weake and feble de-

* Non urgeo
hunc locum,
quia non de-
sunt ex Ca-
tholicis, qui in-
terpretantur
de Crucis, vel
de Christo ip-
so. *Bellar. de*
Missa. l. 1. c. 14.
p. 779.

Institut. of the

Sacrament. l. 6.

c 3. p. 416.

a *M. Carton. in*

locum. l. 648.

b *Nihil hic vi-*
sibile, neque Sa-
cerdos, neque Sa-
crificium,
neq; Altare,
in 10. cap. op. ad

Hebr.

c *Parl'exemple*

d'un homme

qui entironcent

convert d'une

peau de lion,

ne pourra estre

discerne d'au-

eun, mais bien

touche de tou-

le monde, l. 3

principaux poin-

tes de la Foy. c. 6

S 2. p. 131.

d *Institut. of the*

Sacram. l. 6. c. 5.

p. 446.

e *Sirex aliquis*

gravissimo bello confecto, idem ipsum bellum ad obiectandum populo in scena re-

presentare vellit, & ipse idem qui vere pugnaverat, in scena scipsum represe-

ret: Efect enim ipse vere Antitypon sui ipsius. De Sac. Eucarist. l. 2. c. 13. f. Induit Cri-

rus in Cena modum & conditionem quam habuit, ut sanguinem fundens in sacri-

fic. Crucis, De Eucarist. Sacrif. l. 2. c. 13.

hortation. I am sure this fellow is a mighty weake

piece, to take up this leaden Dagger, which the

** Papists themselves have throwne away, as of no*

use in the day of Battell. And that you should

not build upon mine opinion alone, you shall

heare what others have printed in that kinde,

This place is brasifly abused, to prove that the Christi-

y Rben. fo. Test. ans have a materiall Altar, saith D. Fulk, Who

is of so shallow a braine, as not to discern the notori-

ous unconscionableness of your Disputers, who allege

the word Altar in the Text to the Hebrews, for

*proof of a proper Altar? saith a reverend * Bishop.*

And (for varieties sake) take you one of another

*Sect: * Let the Reader observe how not childishly on-*

ly, but absurdly also the Jesuits applies this place to

prove a reall Altar. But to put your mouth into

relish again, I will conclude with S. b Ambrose.

That we have nothing visible in all this disputationi

of S. Paul, neither Priest, nor Sacrifice, nor yet

Al. ar. And if these people be Brutes, brainlesse,

childish and absurd, who (grant them but their

suppositions; that here is an Hercules in a Lyons

*skin, seen of ali, but discerned of none, as * Cardinall*

Richolien; that here is a David representing his for-

*mer combat with Goliah, as * Cardinall Peros;*

that here is a King acting a battell bee aschived

S 2. p. 131.

*before, as * Cardinall Bellarmine; or representing*

*Sacram. l. 6. c. 5. & skirmish that was to come after, as * Cardinall*

Alan doth conceive ir) have all the reason that

can be to erect a stage for such representations: If these (I say) be to be so termed, what a Brute is this wrangler then, who would have an Altar, he knows not for what! For he would have an

^{g Pag. 9.}
^{h Pag. 8.}
Altar, i.e. a Communion-Table, and a Sacrifice, i.e. ^{i Pag. 11. Send} his resolutions to the Priest ^{k The name of}
a Memory; and a ^l Priest, i.e. not derived from ^m Sacerdos for all that. So that I do not know how to resemble this Doctrine fitter, then to that which a Countrey ⁿ Mountebank in France was wont to give in writing to his Patients for the curing of all diseases whatsoever:

*Si vis curari de morbo nescio qualis,
Accipias herbam, sed qualam nescio, nec quam;
Pomas, nescio quo; curabere, nescio quando.*

M
Id est,
Your Sore, I know not what, do not sore, if you
To cure with Herbs, which whence I do not know.
place them (well pounc't) I know not where; and then

Ton shall be perfect whole, I know not when.

And yet for all that, if we talke of a ^o Helena indeed, this one place of the Epistle to the *Hebreus*, is the Helena of all this sort of people. This they hug, and clip and kisse: And above all indeed, S. Paul in his HABEMVS ALTARE. Lord how the man melts upon it! And presently after follow those pathetickall words, *Hec est illa Helena.* And yet, God knoweth, they have of theirs, but as *Paris* had of his *Helena* (or rather of her ^p Statue onely, her person being sez'd upon by *Proterus* in *Egypt*) ^q Ψυχὴ παραλόγονα, a most cold and uncomfortable embracement, and as ^r Gnielius *Parisensis* speaks of a like fancy, *Chimeram*

Chi-

^l Beccan. Summa
The part. i.c. 16

^m Pag. 47.

ⁿ Ptolemy's E-

λειαν ἀράδ-

ιδην εἰδωλην

Ἑλικονίῳ

Νέστορος, i.e. the Sibyllos. of

S. Nestor.

^o Lycopren in

Cassandra.

^p Cited by Ga-

raffus doctrine

Curiosit. 4. S. 4.

in fine.

Chimerifimus, the very Chalmere of all Chimeras. For I will be bold (not without some pre-meditation) to make all these severall observations of this passage.

First, that this is the first sonne of the reformed Church of England, and bath presum'd openly to expound this place, of a *Materiall altar*: Yet not constantly neither: For he confesseth, for all his love to this text, that the *Apostle* ^{q. P. 47.} may meane there the *Lord's Table*, or the *Sacrifice it selfe*, which the Lord once offered. And so a great Scholar indeed of this Church hath expounded it. *For the Altar in the old Testament is Bishop Andrew by Malachy called Mensa Domini.* (^t) *and of the Table in the new Testament*, by the *Apostle* it is said, *Habemus Altare*. *The Altar in the Old*, *the Table in the New Testament* (if we will speak with that great personage, properly and Theologically.) And this is the exposition of *Peter Martyr*, mentioned in the *Letter*, which this squeamish Gentleman could by no meanes understand: That as sometimes a *Table* is put for an *Altar*, as in the first of *Malachy*; so sometimes an *Altar* may be but a *Table*, as in this Epistle to the *Hebreus*. Than the which solution there may be peraduentre a more full, (for the *Crosse of Christ* is more oppositely aimed at in that Text, than the *holy Table*.) but there cannot be a more plaine and conceivable answer. And whereas it is inter'd, that then at the least S. Paul conceived the name of an *Altar* neither to be improper, nor impertinent in the Christian Church; there is no man ever

ever made doubt thereof, so as it be taken, as S. Paul takes it, *Metaphorically*, and by way of *Al-
lusion*, but not *materially*, for this Church-Vestry,
which is the thing that lies before us upon the
Carpet at this time.

Secondly, I do observe, that (*Sedulius* onely excepted) nowriter before the beginning of the Reformation did *literally*, and in the first place, but *Allegorically* onely, and in the second place of their exposition, by way of *use* (as it were) and *accommodation*, bend this Text to the *Materiall Altar*. So *Theophylact* expounds it, first, of the *Tenets and Observations of the Christians*, " *Remigius* and *Haymo* (who seem to be but two Friars under one hood) of the *blood of the Passion*; *Anselme*, of Christ himself; *Cardinall Contarenu*, of the *Passion*: and in the second place onely, of the *Eucharist*: making the debauchery of a Christian man, to be the *Service of the Tabernacle*, which hinders him from the worthy participation of this *Spirituall Sacrifice*. Which clearely implies a continued Allegory.

Thirdly, setting by the *Jesuites* on the one side, as ^x *Salmeron*, the *Rhemists*, ^y *A Lapiet*, ^z *Hareus*, ^z *Tirinus*, ^z *Gordon*, and ^z *Menochius* (and *Gajetan*, a kinde of *Controversie-man*) who expound it point-blanc for a *materiall Altar*, and all the *Reformed Expositours*, on the other side, as well ^y *Lutherans* (who minister the *Communion* upon *Stone-Alters*) as *Calvinists*, who utterly disallow of that *exposition*: I do observe, that the most learned of all the *Romane Writers*, even sithence the stirring

Expositors.

^x *Isidorus*

^y *Concordia*

^z *in numeris*

^{ad} *in aliis*

^{tempore} *This*

^{post} *in locum*

^{ad} *Remigius*

^{ad} *Haymo*

^{ad} *Anselm*

^{ad} *contarenu*

^{ad} *in 13 capis*

^{ad} *Hebr.*

^x *Salmeron*

^y *Rhemer*

^z *Lapide*

^z *Hareus*

^z *Tirinus*

^z *Gordon*

^z *Menochius*

^z *& Cajet. in 13.*

^z *c. ad Hebreos.*

^y *Illricus*

^z *minius*

^z *suicordi*

^z *Nulla est*

^z *grata Deo, nisi*

^z *Christus Filius*

^z *us, ars Qui*

^z *alit officio cri-*

^z *mina nostra*

^z *suo, in locum*

of

of these Controversies, do expound it either of Christ himself, his crose or his profession; as Belarmino, the Antididagma of Coline, Catharinus, and Estius: As you may see more at large in the learned² Bishop.

<sup>¶ Influent. of
the Sacram. l. 6.
c. 3. p. 406.</sup>

Fourthly and lastly, I do observe; that all Antiquity, besides these, do not in the exposition of this Text, reflect in any kind upon the materiall Altar. * Chrysostom expounds it of ^{τὰ μάς ταῦ} things professed here amongst us: Occumenius, ^{μετανοεῖς} the Teneres, as it were, of Christian men; Peter Lombard, of Christ's Body; Aquinas, of the Crose; Gorran, of the Incarnation; and Lyra, of the Passion of our Saviour. Not any one ancient Writer (beside Sedulius) that next his heart, as it were, and in his first exposition, did ever touch upon this materiall Altar, <sup>¶ Fulla Def. of
the translat.
against Gregor.
Martin. c. 17.</sup> ^b I do not except Occumenius or Haymo, mistaken herein by a learned Doctor. And therefore, good Doctors (unless you mean to turn Jesuite) leave off your cracking to your Novices of this place, untill you be able to back it with better Authoritie then your poore conceptions. For above all indeed s. Paul in his *HABEMVS ALTARE* is least of all for your materiall Altars.

And behold, he hath not done yet with the *Altare*, but will needs have another bout with it. For ^c although the Law and the Sacrifices thereof be both abolished, and consequently the form of these Altars should be abolished; yet that doth not reach at their Altar, which lyeth along the wall, ¹⁰ but

but at our Communion-Tables, that are in the Body of the Church or Chancell, as the Jewish Altars stood in the old time, Vah ! quantum est sapere ! It is an excellent thing to be a judicious Divine ! But the King and the Lords do not say that the Jewish Altars are abolished, for us to put other Altars, in the body of the Church or Chancell, or for you to fasten them all along the wall, but that the form of such Altars should cease to be erected in any place whatsoever in the English Church.

And having a reasonable guess how those old Altars under the Law came to be placed in the midst of the Priests Court and outward Temple, to wit, that it was so done by Gods appointment; I pray you forget not to tell me in your next Book, where God, or his blessed Sonne, or the Apostles, or the Fathers after them, or any Council, or any Canon-Law, or so much as a Popes Bull, hath commanded any Christian Church to set their Altars all along the wall? But I shall have occasion to tell you many things more than you know, about that particular, in the last Section.

For a full Answer to this Quillet, I do read in Antiquitie that the form and situation of the holy Table in the Christian Church, was not exemplified from the * Square Altars, but from the * long Table of the Shew-bread, which stood in the Temple. And if we can make good our fashion and situation according to this pattern we saw in the Mount, we care not how Altars stood

^a Your need-
lese and su-
perfitious
walls, which
you have ere-
cted without
commission,
Leviticus. Deut. of
the Apost. part. 3.
pag. 315.

^b Exod. 27. 1.
And thou shalt
make an Altar
of Shittim
wood; five cu-
bits long, and
five cubits
broad.

^c Exod. 25. 23.
Thou shalt
make a Table
of Shittim
wood; two
cubits shall be
the length
thereof, and
a cubit the
breadth there-
of.

either in the Jewish or Popish Church; our *holy Tabernacles* being quite of another face, and no descendants from any of them. One Benjamin a Jew fell upon *Edom in Pelusior*, (a reverend Prelate, as ancient very neare as *S. Chrysostome*) and charged him with the boldnesse of this new *Oblation* and *Sacrifice of Bread* (as he term'd it) invented by the *Christian Church*, without any pattern or precedent from her Mother the *Synagogue*. To whom the ancient Father returns this answer, That there were two *Oblations* in the *Synagogue*: The one upon an *Altar*, ^{Exodus 29. 14.} in the *outward Court*, perform'd in *blood* and streaming vapours, and visible to all: The other was upon a ^a *Table*, perform'd in *Bread* ^b, within the *Temple*, hid from the *Vnderstanding* of the *old*, and reserved for the *Faith* of the *new people*. And of those former (faith he) thou art one thy self, that couldst not see the truth of this *Mystery*, hid so long in the *Law*, and revealed so clearly to us in the *Gospel*. I will be long yer you will bring us so clear and ancient an extraction for the form and fashion of the *Altars in Christianitie*.^c Reader (say you) this *Table* was not made to eat upon. The figure indeed was not, but the ^d verity was, that is, *the verity when hid*, but now revealed. And yet *David*, though no *Priest*, did eat of that which was upon it; to let us know, that *omnis justi Sacerdotalem habent ordinem*. All we that are justified in *Christ*, have a *Priestly interest* in this *holy Bread*, saith ^e *Irenaeus*. Davids eating was a figure that the meat of the *Priest* should one day be improved to be the meat of the *people*: Because all the chil-

^a *Exodus 29. 14.*
Exodus 29. 14.

^b *Exodus 29. 35.*

^c *Exodus 29. 35.*

^d *Exodus 29. 35.*

^e *Exodus 29. 35.*

^f *Exodus 29. 35.*

^g *Exodus 29. 35.*

^h *Exodus 29. 35.*

ⁱ *Exodus 29. 35.*

^j *Exodus 29. 35.*

^k *Exodus 29. 35.*

^l *Exodus 29. 35.*

^m *Exodus 29. 35.*

ⁿ *Exodus 29. 35.*

^o *Exodus 29. 35.*

^p *Exodus 29. 35.*

^q *Exodus 29. 35.*

^r *Exodus 29. 35.*

^s *Exodus 29. 35.*

^t *Exodus 29. 35.*

^u *Exodus 29. 35.*

^v *Exodus 29. 35.*

^w *Exodus 29. 35.*

^x *Exodus 29. 35.*

^y *Exodus 29. 35.*

^z *Exodus 29. 35.*

^{aa} *Exodus 29. 35.*

^{bb} *Exodus 29. 35.*

^{cc} *Exodus 29. 35.*

^{dd} *Exodus 29. 35.*

^{ee} *Exodus 29. 35.*

^{ff} *Exodus 29. 35.*

^{gg} *Exodus 29. 35.*

^{hh} *Exodus 29. 35.*

ⁱⁱ *Exodus 29. 35.*

^{jj} *Exodus 29. 35.*

^{kk} *Exodus 29. 35.*

^{ll} *Exodus 29. 35.*

^{mm} *Exodus 29. 35.*

ⁿⁿ *Exodus 29. 35.*

^{oo} *Exodus 29. 35.*

^{pp} *Exodus 29. 35.*

^{qq} *Exodus 29. 35.*

^{rr} *Exodus 29. 35.*

^{ss} *Exodus 29. 35.*

^{tt} *Exodus 29. 35.*

^{uu} *Exodus 29. 35.*

^{vv} *Exodus 29. 35.*

^{ww} *Exodus 29. 35.*

^{xx} *Exodus 29. 35.*

^{yy} *Exodus 29. 35.*

^{zz} *Exodus 29. 35.*

children of the Church are perfect Priests; By reason that we are anointed unto a holy Priesthood, offering up our selves as spirituall sacrifices to Almighty God. This type teacheth us thus much, that one day in short Body of Christ, food should be provided for true Believers, saith S. Ambrose most excellently. So that there is just that difference between the Shew-bread and the Body of Christ in the Sacrament, as there is between the shadow and the body, the representation and the verity, the patterns of future things, and the things themselves prefigured by these patterns, saith S. Hierome. And to said ¹ Origen long before; The Commemoration and Remembrance of the 12 Tribes by those 12 Loaves, doth relate to those words of our Saviour, Do this in remembrance of me. And therefore if you mark well these mysteries of the Church, you shall be enabled to observe the truth of the Gospel in the dark myste ² and Riddles of the Law.

will adde to these and other Testimonies of the most ancient Fathers (which you shall by and by find in the Margin) the conceits of 2, Ierish Rabbits, somewhat tending to our purpose. Ezech. 4. 22. it is thus written, And he said unto me, This is the Table before the Lord: Meaning (without doubt) the Altar of Incense. The Question then grows, why the Altar is here call'd a Table, i have heard this given as a Reason of it, saith ³ R. Sheldomo, That ⁴ Vilapand. at this day the Table performs what the Altar was wont to do. R. Iohanan and R. Eliezer give the like reason, That while the Temple stood, the Altar of God, but since the destruction thereof, the Table of a man, is become the place of Sacrifice and propitiation.

¹ Ambro. in 6.
c. Lut. Sacerdo-
talem cibom
ad ultum trans-
itrum popu-
lorum de-
monstrante ty-
po quod Chri-
sti corpore ci-
bus fidelium
pararetur.

² Hier. in Ep.
ad T. c. 1 &
in Ezech. 14. 43.

³ Origen. upo.
Lut. Hom. 43.
fol. 82.

tiation. But I leave these Rabbies to Rabbi Coale's consideration, whether he shall reject them, for their conceit of the Table, or let them passe on, for maintaining the Sacrifice. However, to conclude this point, I finde the ² Jesuists themselves of Opinion, that the Table of the Temple, was the true Type and presiguration of the Communion-Table. And no great wonder they are of that conceit, considering that Hymne inserted in the Body of the Mass:

² Cornel. A Lapide in 9. ad Hebr. Vida pandi ubi supra. Ribe rati LXX. 41.
 22. Barrad Harmon. Com. l. 3. c. 20. So likewise Dam. de Fid. Orthod. l. 4. c. 14. Hieron. in 1. Maloch Rupertus in Mal. 1. Cyril. Catech. Myst. Cat. 4. agreeing with the other Fathers.
 9. In Canonice Misse.
² Suarez in ter-
 tiam part.

¶ Sacerdotes sancte incensum
 Et panem offerunt Domino.
 That is,
 The holy Priests fram thence
 Offer bread and incense.
 And therefore we have borrowed nothing at all from the Square Altars of the Law, but leave that form to the Papists, requir'd of them in their Canons: but the onely Vertue we relate unto, is the Long square Table of the Incense.

Yet will not this man by got off by any means from the King and the Counsell. He saith, that a small measure of understanding is sufficient to avoid offence at an Altar. (howbeit he prayeth heartily to God, there may be but such a measure found in Kings and Bishops houses; of which he either is over-carefull, or hath a very base conceit.) and that they have had now 80. yeeres to become better edified towards Altars. Lastly if that they still continue scandalized therat, they are rather Headstrong, then strong enough, as was laid of the Puritanes in the Conference at Hampton-Court. The Puritanes

Bury and myd then for an Abrogation; those
that are scandalized with your ~~nonumbrum~~, more
only for a Confirmation of the ecclesiastical Laws,
and the practice of them, as they have beene these
last four score years generally executed. So that
your quotation of that Conference, is a fine New
Nothing. The *Act of Cannell* made for this Refor-
mation, doth say peremptorily in two severall
places, That the form of a Table shall more moe
the simple from the Superstitions Opinions of the Po-
pish Masses, and that this Superstitious Opinion is
more holden in the minds of the simple and ignorant,
by the form of an Altar, then of a Table. And ther-
fore they did not intend to make a provision to
prevent this inconvenience in the Church of Eng-
land for four score years only, but for ever. And
accordingly they went to work, causd their Li-
turgie to be mended in this particular, the word
Altar to be left out, the word Table to be put in,
in their Rubricks for that purpose. Nor relled
they there, but confirmed this ^{in the first} corrected Litur-
gie by *Act of Parliament*, <sup>and third Rec-
on, Act 6.</sup> revived againe by an
other *Act of Parliament* confirmed by the Procla-
mation of the late King of famous Memory, which
was revived (with his other Proclamations) by
his most excellent Majesty in the very beginning
of his happy Reign. And what is the son of your
father, to dare to offer limitation of time, as a
Law so absolute and without cause? But
But this Council order hath not apperte to
have beene transmitted to any other Diocese beside
Bishop

^{Mon. part. 2. p.}
^{700.}

^{6. & 6. Ed.}
^{6. c. 1.}
^{x 1. Eliz. c. 2.}
^{3 Before our or 1}
^{dinary Books of}
^{Common Prayer.}

^{b. 1. 1. 1. 1.}
^{1. 1. 1. 1. 1.}

^{Pag. 32. 2001}

Bishop Ridley's. This Quibler is grounded upon a mere Error of the Printer, by not putting a Period where he should, and putting it where he should not. The words rightly pointed, run thus, Anno 1550. other Letters (not a Letter) likewise were sent for the taking down of Altars in Churches, and setting up the Tables in stead of the same. And here the full point should be. Unto Nicolas Ridley made Bishop of London in Boners phane. (Here is a Period in the new, but a Comma only in the old Book) the Copie and contents of the Kings Letters, are these, as followeth. So that Letters were written to all; but John Fox (having access to the Bishop of London's Registry) prints only the Copie of those which were sent to Bishop Ridley. So that this is a subtiltie indeed, a subtiltie in Print, as they use to say. But the next is more grosse and donne-right: That he saith, that both parties that strove about the placing of their Tables, in Bishop Ridley's Visitation, were left to follow their owne affections, and the thing left at large, and not determined.

There fell out about the yeare 1605, a great Controversie between M. Brougham and M. Aynsworth, that troubled all the Divers in Amsterdam, Whether the lining of Aaron Ephod was blue, or sea-water-green. And M. Aynsworth the potter man, was pin to print a large Apologie in that busynesse. But had the Quæstion been of the colour of this Tale told hereby D. Cato, it might have been resolved in one word; It is a blue and perfect

* A Book call'd
Certayne Que-
stions, primed
1603.

fect blue Tales. For Bishop Ridley there resolves these Questionists, That the Situation most conformable to Scripture, to the usage of the Apostles, to the Primitive Church, to the Kings proceedings, was, not to lay the holy Table all along the wall, (and therefore in Pauls Churche he brake downe the wall standing aboue by the high Altars side) nor today it onely in the right form of a Table (as this) ^b mus Ponticus, as he said of Marcion, this niggler at all. Quorations, doth mis-recire the Text, but to lay in in the form of a right Table, that is a long Table ^c or, as your owne Index, doth interpret the word, not Altarwise, but as a Table. So that by this impudencie of yours, which puts us to this narrow search, we have met with two particulars very pertineant to the present dispute. First, that upon the taking downe of the Altar, the Table is not directed to be set up in the place where the Altar stood, but in some convenient part of the Chancell: That's the first. And secondly, that the meaning of the Kings proceeding is better known to this Bishop, then to you, was, that the ^{*} Table should not be placed and disposed Altar-wise, which is the Question now before us.

Soone after, D. Coal begins to relent, and could finde in his heart to bestow half a Vicaridge upon the Writer of the Letter, for saying, That in the old Testament one and the same thing may be call'd an Altar in respect of what is there offered unto God, and a Table in respect of what is there (as he hath it) participated by men. See what it is to put a man into a peevish humour! [¶] [¶] [¶]

^b Quis tam
comforius
Ponticus, qua
quid Evangelia
corroborat Fer-
tillian, adver-
sus Marcionem
l. i. c. 1.
^c See the Index
in the word
Ridley,

^d In the Letter
of the King
and Counsell to Bi-
shop Ridley,
Act. & Mon.
part. 2. p. 699.
^{*} Ibid. p. 700.
col. 2.

f. Martial.

Epig. I. 5. ap.

34.

g. In Theophrastus.
De vita Apoll.h. Theophrastus.
De vita Apoll.

i. Ep. 5. 19. ap.

j. Ep. 19. 10.

Epiphylax de

vita Apoll.

k. p. 402.

l. Plautus in
Militie, Act. 3.

Sc. 1.

m. Sam. 9. v.

15. 22, 23.

n. Cor. 9. 13.

o. Institut. of

the Sacram. I.

6. 6. 5. p. 463.

i. Velle tuum nolo, Dindyme, nolle volo.

Now I would not give the Writer a Peal-cod for that distinction, nor do I beleeve he ever dreamt of it. He said, that an Altar might be call'd a Table, in what was Thence (not there) participated by men. For it is a thing notoriously known (saith Casaubon) that Feasts heretofore were wont to accompany all solemn Sacrifices. And that they did eat their good Cheer, not upon, but from the Altars. And so saith ^b Theophrastus, that they did first shear off their sacrifices, and then at a dinner, lay it on in entertainments. But if they did the one, then necessarily the other. For if I did Sacrifice, then surely I did eat, saith ^c Apollonius Tyaneus, in his Apologie to Domitian. The first they did at the Altar, the second at their houses. ^d Sacrificant? Me ad se ad prandium vocant. They never offer a Sa-
crifice, saith the Parasite, but they invite me to dinner to their houses. And this custome was no stranger to the people of God. For so we ^e reade, that Samuel did blesse the peoples Sacrifice in the high place, but feasted his strangers with his portion of that Sacrifice in his own Parlour. ^f So they that wait upon the Altar, are partakers with the Altar.

And because their provision came from the Lords Altar, as from a rich and plenteous Table, this Altar was sometimes figuratively & improperly called a Table. For otherwise (if we speak properly) tell us where it was ever known, that any Altar was ordained for eating and drinking, saith a reverend Prelate. And for this Altar you aime at, this is the

the way to correct the Son of God, who said not, Take this and offer it, as upon an Altar; but, Take this and eat it, as from a Table, saith another of our ^o Prelates. Christ was given for us in the Sacrifice, to us in the Sacrament. There, per modum Victimæ, by way of Offering; Here, per modum Epuli, by way of Banqueting: saith a third. And to Banqueting, a Table relates more literally and properly then an Altar. The Fathers Altar of Oblations which you finde in the Letter, is but an Altar of Allusion, as the Levites likewise are, which in the ancient Fathers, are made to attend the foresaid Altar. That Altar of Praise and Thanksgiving, which the Act of Conncell approves of, is a Metaphoricall Altar, all made of Nations, as the Sacrifices also are, that sume on that Altar. All these are but airy Altars, built up of the Metaphors and Figura-tive speeches of the ancient Fathers; resemb-ling in composition that Altar of ^o Desiades, all made of words or poetical feet, or that of ^o Enæas Terrigena,

Mīrē Tāzq̄ p̄p̄ πλήθων,
Mīrē Αύθης πατέρα βόλος,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those οὐρανοῦ καὶ διὸν, those Grand-children of the heaven, the nine Muses. Lastly, such another Altar, for the Materialities thereof, as that of ^o Publicius Optatianus, which thus describes it self,

Non canse dura me polvrit artifex;

^o Bilson's true
differ. part 4.
P. 490.
^o Bl. Andrew's
his Sermons,
P. 433.

^o Claud Salmas:
ad aras Dofia-
de. Luter. Pa-
ris 1619. p 1:7
^o Liceti Ency-
clopedia ad aram
Nonas. Terri-
gena. Parigi.
1630.

^o Liceti Ency-
clopedia ad aram
Pythiam. 1630.

Excisa non fuit rupe montis abidis
Membris paungunt de Campanarum madia
That is, ~~the~~ ^{the} stone
Did Mason hev'd me out of Rocky veins
Nor put I Carpenter to sweat in paine
But made I stand of Muses gentle strain.

And therelove, gentle Doctor, you have (for all your boasting) found no Alter of Stone, ~~nor~~
~~that~~ of Timber, no Alter that can lie along the Wall, and consequently, no prook in the Lether
for the scalding of your Alter, ~~which~~ will ~~want~~ you

But another and a worse Conclusion would soon follow upon this Doctrine; [That Communion is an Action most proper for a Table] which is, That men would think it necessary to ~~put~~ the Communion. It is (I perceive) the Act of Conscell, that still you are offended at. For so it speaks indeed; If we come to feed upon him spiritually and so eat his body, and spiritually to drink his blood, which is the use of the Lords Supper, then no man can deny, but the form of a Table is more meet for the Lords Boord, than the form of an Altar.

If you were a Scholar, you would have been ashame to write this Divinitie. There can be no question made, but that for a certaine time, the Aydars, and the Lords Supper were eaten at the same Table, and (For ought appeares in any Antiquitie) in the same posture: And yet was in a pious and religious Celebration. Our Church and State are more cautious in their ex-

pressions, than this poore Doctor: *1. And in our doings*

* Virg: eterna
judge barus,
Baron. Andl.
tom. 1. pa. § 36
which he clear-
ly proves out of
Chrysostom 1 Cor.
Hom. 27. in the
beginning
thereof.

* Pref of Cere-
mon. in the
book of Com-
mon Prayers.

doings we condemn not other Nationes, nor prescriue sooner, in
any thing but to our own people only. For we think
it conuenient, that every Country shoulde use such
Ceremonies, as they shall think best. For the fir-
stand, kneel, or walk, be out of the substance of the
Sacrament, is关係 to nothing herein.

Nor doth the Church of Rome absolutely con-
demn this Ceremony of Siring; Or else it would
recall that Mandato or Mandate of the Bent-
dictines, which testifieth, that they shal at the least one
day in the yeare ydo receive the Sacrament of
the body & bloude of Christ. And this custome remaines higher than S.
Benedict yeven vith S. Iustinius time. Who af-
firms nonnullas probatitudinem quidam radicem de-
lectus, b[ut] non etiam omnes; b[ut] solumm[od]o other
kinde of them, were pleid ayming a person to self,
upon their peculiar day of the yere, where in our Sla-
vions administered the Supper, so to receive the body
and bloude of Christ presentely upon their ordinarie
repast, as unweareable commemoration of that first
Supper. Which must be in their breviaries
& mensa communis, upon their ordinarie Table,
as Mervyn observes; Although it be true what
the Cardinal Piers evidly replies, that S. Au-
stin, in those words, doth not deny but this might
be done in the Churche, and vpon an Altar, and in
clines, as to the bever opinion, id hec quicquid sacra-
ment received by all men. Susting, But the Car-
dinal therewith clearly affirms, that the apostles
omitted no chalengement, as the selfe ydo-

tertiumpart.

Call'd Man-

datum, of the

Anthene ap-

pointed to be

sung at this ce-

remony of wa-

shing one ano-

thers feet;

Mandatum no-

vum do vobis.

Andreas Quer-

ceramus, Notis

ad vitam S.O-

donis Vide Lib.

Statutorum Or-

dinis Casal Be-

nedicti Titulo,

de Mandato,

p[ro]p[ter] Motione

Cardin. Antio-

chensis Ap[osto]l-

ogram. Can. 20.

In corona Do-

mini. Petrus

Bartholomei

ynguinalibus

Iohannes. B. Pet-

le. Iohannes. fo-

The word is n-

sedis chronico

Guis. l. 24. 85

And som. it is

the 4000. yea

2000. lit. 1000

Euseb. Eusebi.

Petrus. Col-

latio. question

facta q[ui]a de

Cerimonia des

Maxentius. hi-

mitation des

Eucharistie. Et d

ad Regn. du. S. Symon. l. 111. f. 187. 2. f. 187. 3. ad Ioseph. Descript. 4.

Vbi supra, p. 672.

ration of Christ, although they sat with him at the Table; and brings a passage out of Tertullian, to prove that some of the ancient Christians did adore sitting; and maintained their Ceremony, with a place out of the book of Hermes, call'd the Pastor. Which position of theirs although (as the Cardinall notes) Tertullian doth not blame, for being an imitation of the Pagans; yet surely he doth not there commend those Ancients, no more then I do this Ceremony in our modern and Neighbour Christians; but spare to censure them, as I hope they will doe us, in matters of this nature. And sure it is, that (as the Cardinall there observes) all the old Romans, by an expresse Law off Numa Pompilus, were required to worship their gods sitting. He proves the same to be the custome of the Greeks also, by an old Quatrain of the Sieur de Sibras. Which I will not set down in French, as the Cardinall hath it; but as I find it translated into Greek by Florence Christian, v 58 4 iordi at od fidei dñi v.

*Plutarck, in
Numa, &c. in
Rom. Quatrain
de Sagraria 4.
Adore assis,
comme le Grec
ordonne, &c.
Tertullianus
ita common
possest for all Pa-
gans. Porro
cum prouinde
faciant Na-
tiones adora-
tis sigillatis
suis resedito;*

*L. de Oratione,
cap. 12.*

*Vide Fabri
Pibrac Tera-
stiebus p. 6.*

*In his Re-
plique, cap. 2.*

τις προσευχής δοτε γέρα χαίρεν Θεός
την τοῦ Δεκτοῦ μίμητα τιμάλος εἰδος.
τέλος βούλαιμιν καὶ προσκυνών εἰδος
κλαπός τοισι μέντος ἐν χώρος εἴδος
τις προσευχής δοτε γέρα χαίρεν Θεός
την τοῦ Δεκτοῦ μίμητα τιμάλος εἰδος.
τέλος βούλαιμιν καὶ προσκυνών εἰδος
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τέλος βούλαιμιν καὶ προσκυνών εἰδος
κλαπός τοισι μέντος ἐν χώρος εἴδος
τις προσευχής δοτε γέρα χαίρεν Θεός
την τοῦ Δεκτοῦ μίμητα τιμάλος εἰδος.
τέλος βούλαιμιν καὶ προσκυνών εἰδος
κλαπός τοισι μέντος ἐν χώρος εἴδος
τις προσευχής δοτε γέρα χαίρεν Θεός
την τοῦ Δεκτοῦ μίμητα τιμάλος εἰδοс.

That is, O dominion over God, that is no

Worship God sitting, as the Greeks have used;

Running Devotion he cannot endure; yet

will be served with a clear firm and true;

which hearest daily by himself insuffler into

Now although (as Monsieur Moulain returns it
well upon the Cardinall) the Apostles of Christ
were

were not to learne Ceremonies out of the Lawes of Numa, or the Quatraines of Librac, yet may we herein learne some modesty out of Papists themselves, Not to conclude the Ceremonies of so many Neighbouring Protestants, as altogether unchristian; which this Doctor for want of learning, or charity, or both, endeavours to do in this place.

But for our^k Kneeling in the Church of England, at our receiving of this blessed Sacrament; it is appointed, either for a signification of the humble and graciefull acknowledgement of the Benefits of Christ, given to the worthy receiver; or rather because it is administered in our Church with a most effectuall Prayer and Thanksgiving. The body of our Lord Jesus Christ, which is given for thee, preserve thy body and soule, &c. The blood of our Lord Jesus Christ, &c. preserve thy body and soule, to everlasting life. Drinke this in remembrance that Christis blood was shed for thee, and be thankfull. Now he must have a knee of a Camel, and heart of Oak, that will not bow himselfe, and after the manner of adoration and worship, say, Amen, (as S. Cyril speaks) to so pathetricall a Prayer and Thanksgiving, made by the Minister unto God in his behalf. And this is a powerfull Argument indeede for conformatiōn in this point; with the which I have seene some Leicestershire people of good fort, that had been refractory for a long time, satisfied in an instant without any dedecre blench, and clothed in a by words

^l Archib. Wbingfis
Answer to
the Admoni-
tion p. 100.

1 Κυριος
τρόπῳ επει-
χωντος τῷ
σεβάσματος
λέγει τὸ
Αὐτὸν.
Cyrill. Hiero-
sol. Catech.
Mystag. Cat. 5.

by the Bishop of the Diocese, being very sorry they
had not obsteined so much before. That in the
Church of England, our whole act of receiving is
accompanied in every part with the use of Praying
and Thankesgiving. However it is shewed hereable
and make speiles in such indifferent masters to sub-
mit themselves to the Ordinaries of the Church, appointed
by lawfull Authoritie. And as long as our Liturgie
hath the honour and repute given thereunto,
which it so well deserves, there is little feare,
that the people will lay their hands upon their broches
about our holy Table, vowing no postare used in
this Church to say Amen, to such Divine raptures
and ejaculations. Beside that, throughout all
the Diocese of Livelyn (being no small part of the
Kingdome) theris (whether the Episcopall likes
or not) Rul and Barricades to keepe the peo-
ple from all irreverences in that kinde. But the
generall Rule in this case, is that which is set
downe in the Articles of the Dutch Church in Don-
don (allowed by Beck himselfe and divers others)

* That every probate Mans judgement in these cir-
cumstances is not to be respected. But what is pro-
bably to easie, what is not, to not to be determined
by the judgement of the common people, nor of some
one man; but (as I have said large heretofore) of
those that have the chief care and government in the
Church. And so was it well done by the Reformed
Church in Poland, that by commandement in the yeare
1573, and then by Sanction, in the yeare 1582.
Netherso fit, that the usuall receiving of the Com-
munion in those parts, should not be by sitting round
about

Archbish.
Whitgifts
Answer to the
Admonition,
p.99.

Middlek. x
vijijid vi
ol. xxvj. N
item. adi
. cor. q. m.

Archbish.
Whitgifts
Defence of the
Answer to the
Admonition,

p.872 w.907
x. 2. 2. 2. 2.
y. 2. 2. 2. 2.
z. 2. 2. 2. 2.

l. 2. 2. 2. 2.
m. 2. 2. 2. 2.

about the Table. (A Ceremonie which some of the Brethren, as they call them, had brought into those parts, eittier from John Alasco, their country-man, or from other Reformed Churches, as might be the commerce of these three Nations considered) from the Low countries, or the Church of Scotland, where this posture of sitting was Sy nodically established from the very beginning of the Reformation.) It was well done of them, I say, to reform it; but very ill done of you to steal this Coal from the Altar of Damasco, and never say so much as *I thanke you, good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; considering you confesse the *Thefts* in the Title of your Book, calling it ingeniously, *A COAL FROM THE ALTAR.*

Yet I would you had spar'd to abuse that grave Synod, to make them say peremptorily, *Hec ceremonia Ecclesiae Christianae non est usitata*, especially as you turnt it to English, that *the this Ceremony is a thing not used in the Christian Church*. And so put the reformed Churches to fall together by the eares one with another, and many of them to become odious in the Christian Church. Which (God he knoweth) is far from either the words or meaning of that Synod. For their words are these, *Hec ceremonia, licet cum ceteris libera, &c. This Ceremony, however in its own nature free, and indifferent, as the rest of the Ceremonies. &c.* Which sweetens the *Cafe* very much. And then for their meaning; They do not say, it is *a thing not used in the Christian Church*. This is your fingering

o Lib. Disciplina Eccl. Scot., edit. 1560.

p. 364.

S and

and corruption. But they say; it is not used in these Christian and Evangelicall Churches, nostri consensu, which agreed with them in Articles of confession. They coadmn no other Nations, no more then the Church of England doth. And is this the part of a judicious, Divine to corrupt a passage in a Sectary or Puritan, who will be sure (without any mercie) to send Hue and Cry after you over all the Countrey? Surely the man hath been instructed by Chrysalus in a Plantus.

In Baccilide:

*Improbis-cum improbus sit, harpaget, furibus fur
retur quod queat.*

He is resolv'd to put some knaverie upon the knave himself, and to steal from the Stealer what he can For indeed (to come to the second point) both the *Coal* and the *Altar* are quite mistaken, to think that the *Synod* did ever say, that this Ceremony was brought in, or used by the modern Arians. It is very well known that *John Alasco*, who maintained the Ceremonie of sitting, in a little Book published here in England in K. Edwards dayes, was settled in Poland, and (by the means of his Noble bloud and kindred) in great favour with his Prince, in the year 1557. which is long before either of these two Synods. And all that either of the Synods say in dislike of the Ceremonie, is this; That it is *Arianus cum Domino pari solio se collocavitib[us] propria*: A thing fitter for the Arians, who by their Doctrine and Ternes, plac'd themselves cheek by jowl with the Son of God, then for devout and humble Christians, compassed about with Neighbours so fundamentally

¶ Catt, Forma
et ratiocinii
Eccles Ministrorum,
etc.
¶ Nolui com
mittere, quin te nunc cer
tioriem face
rem defuc
cessurum
magnifici
Dominii Ioan
nis à Lasco
in Polonia,
Cracoviæ 19.
Feb 1557.
Vtenbouium
Calvino Calvi
Ep. 194.

tally hereticall. I could say that here in *England*, this *worse conclusion* of the *Dottours*, *To desire to sit at the Communion*, is more to be feared from the *Opposers* of our *Liturgy*, who brag of their *Cofin-ship* and *Cohir-ship* with *Christ*, then from us who are ready to *live and die* in defence of the same. And the ¹ *Altar* at the last espied this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *usage*, but *secundū principia doctrina sue*, as an inference easily drawn from the Principles of their *Doctrine*. Howbeit the *Coal* was resold to wink at it in his *Author*, and to speak big words, (though beside the *Cushion*, and *against* all truth of *History*) that it was brought in at the first by the *modern Arians*: His *Author* telling him in the same *Page*, that it was published in the *Booke of Scottish discipline*, *Anno 1560.* and my self having shewed by a *Testimony* beyond all exception, that it was preached in *Poland* three year before that, by *Iohn Alasco*.

And then your *Principles* were they true (as the ² one of them is false; For there was never any *Altar* erected in the *Temple*, but to sacrifice upon, nor ever any man read in divine or humane learning, that denied *Incense* to be a *Mincha*, and kind of *Sacrifice*) the *conclusion* could not come within a league of us. For we, who extract our selves (as I told you before) from that *Table* in the *Temple*, do desire to eat in no other manner, then as the *Priests*, and as *David*, our *Types*, did eat before us. We do not desire to eat upon, which is but

¹ It suitteth not with a *Co-heir* with *Christ*, to kneel at the *Table*, *Judgement of Lincolnshire*, p. 61.
² *Altar. Damasc.* p. 752.

³ *Altare & Sacrifcium Relativa sunt*, *Bell. de Missa*, l. 1. c. 2. So he, and truly, *Bibl. of Dut.* l. 6. c. 5.

⁴ It is called *Mincha in the Hebr. & translated Sacrificium by Hierom.* *Numb. 16. 15.*

⁵ Nadab and Abihu are said to offer *divisa*, by *Ioseph Antig.* l. 3. c. 10. and *Ruffinus translates it Victimæ*. And some were of opinion, that all *Sacrifices* were perfected upon the *Altar of Incense*, according to *Heb. 9. 6. Videlicet in 4. Et cetero.*

your foolish Inference, but to eat from the holy Table. And that all the faſthfull may do in ieritie, what David and the Priests did before in a repreſentation, I have ſhewed already out of the ancient Fathers. Nor are we ſo unreaſonably tyed to one Table, but if the woman were driven to the deſert, we could be content with the green Graffe. But in that caſe, the Graffe ſhould be unto us in stead of a Table; it ſhould not be in stead of an Altar. I do not love *καρπούς την αυτοψίαν*, (as Gregory Nazianzen calls it) to break jets in these high Mysterieſ. Otherwife, I could tell you that unhappy Inferences may be made out of your Tenets, aswell as out of those of the Arians. That no place will ſerve your turn to eat upon, but Altars, appropriated by all Learning humane and divine to God alone. Well, if you will needs be ſnapping at the Meats of the Gods, Menippus will tell you that you muſt be content to fare as they do, upon Bloud, Vapours, and Frankincenſe, This Menippus faith. For mine own part, I ſhall onely deſire to know of you, a judicious Divine, what may be the meaning of an odd word uſed by Aristotle in his Ethics, to wit, *ἀβολεδόχος*. Because I was told it ſignifieth two things, a ſcurribous Railer at men in place, and a Snatcher of Meats from the holy Altars. Yea, but he doth ſet down at large out of the Art of Connell, with what indifference theſe names of Table, Boord, & Altar haue been uſed before, and may be uſed for the preſent. He doth indeed and with

with a great deal of ingenuitie, if you mark it. For the Question being made by some of his humour that would have the *Altars* stand, because the Book of Common Prayer (meaning the Book before it was reformed) did mention an *Altar*; the Lords (amongst whom Archbishop Cranmer was a chief) were put to this *Apologie*; That the Book intended no *Table*, or *Altar*, formally, but a certain *Thing* (as they there call it) whereupon the *Lords Supper* was administered. This *Thing* had no *figuration* at all prescribed unto it in that Book: But so far forth, as the *Lords Supper* is there ministered, though it be upon an *Altar*, it calleth the said *Altar*, a *Table*, and *The Lords Boord*; but so far as the holy Communion is distributed with the *Sacrifice of Lauds and Thanksgiving*, though it be a *Table*, it calleth the said *Table*, an *Altar*. And therefore in so much as the distribution of the *Lords Supper* in both kinds, is a real and sensible *Action*, it is a real and sensible *Table*: But because the *Lauds* and *Thanksgivings* are by all *Divines* acknowledged to be a *Metaphoricall* and *improper Sacrifice*, it is but a *Metaphoricall* and *improper Altar*. And to call it an *Altar* in that sense, you know the *Letter* doth every where allow. But hearke you, Sir; it makes no matter for the *Letter*. I pray you, tell me in my care, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords* apologize in this place? If it be for the *Book* of 1549, it *doth*, that's vanish't, and we have nothing to do with it. And you are a very *Cool*, that is, a *thing* that

Ratio qui-
dem heret
apparet : Ar-
gentum & xylo-
tag, Phil. m.
Trin. Ag. 2.
See. 4.

cannot blush, to say that that Book, or any thing spoken of that Book, alloweth you to call the holy Table an Altar for the present. Your tongue for the present ought to speak, as the present Book and Law speaks it unto you; and that is, as you your self confess, & The Lord's boord only. And when men in their nominations of things do vary from the Law, which is the Quintessence of Reason, they doe it in a humour, which is the Quintessence of Fansy. Nor is there any way possible of peace and quietnes, unless the probable voice of every entire Societie or Body politick, over-rule all private of like nature in that Body, saith M.^h Hooker.

* Pag. 37.

⁴ In his Preface.

But we have been all this while mistaken in the Cause of this Change of Liturgies, which the Letter so much stands upon. For the Letter supposeth, as the Act of Counsell and K. Edwards Mandate do, that the Altars themselves were put out of our Churches, and their names out of our Liturgie, to comply with the godly considerations of some that had taken them down already, and to root out superstitious Opinions, more holden in the mindes of the simple and ignorant by the form of an Altar. And men did the rather believe it so, because a Divine, very neare as judicious as D. Coal, seems to be of that opinion, when he saith, that ¹ our Churches were purged of things, which indeed were burdensome to the people, or to the simple offensive and scandalous. But the matter is *Kim Kam* to all that we have conceipted. For it was indeed an offence against our Liturie, conceived by Iohm Calvin (a poore Minister at the foot of the Alpes, who died in Books

¹ Hooker, Ecc. Polit. l. 4. dist. 2. p. 165.

* Pg. 39.

Books

Books and all worth very neare ¹ 40. l' sterling) that caused the King of England, the Convocation, the Lords spirituall and temporall, and all the Commonalitie, to make that Charge in the Book of Common Prayer. And is it even so? Why then, gentle Readers, ^m Assem parate, et accipietis auream fabulum; make ready your Bread and Cheese, for my life on it, you shall heare a Winter-Tale:

ⁿ It seems that Bucer had informed Calvin of the Condition of this Church, and the publick Liturgie thereof; and thereupon he wrote to the Duke of Somerset, who was then Protector, *Epistola ad Bucerum*. And is this to look unto the Story of those Times? It seems unto me that this Epistle to Bucer hath no Date at all, and if we give it a Date from the Printers placing of the Letter, (which is your childish and erroneous Criticisme) you shall finde it between November 19, 1548. and January 16, 1549. and consequently before the publishing of the first Liturgie, which was March 7, 1549. And so it must needs be. For Calvin saith in that Letter, that there was Cessation of Armes between France and England, and wish't that some course might be taken for a solid Peace.

^p Now the Commissioners were met to conclude that Peace, 24 of March, 1549. And therefore the Letter was written before that. And to strike this seeming of yours deads in the nest; ^q Peter Alexander writes his Letter to Bucer (as yet at Stratford) to invite him to England, of the very same Date with the Commission of the French Treaty, 24 of March, 1549. and tells him for news, that in

^l See his last Will, in his life set forth by Beza, p. 12.

^m Assem para & accipe auream fabulum: fabulas imo Plin. Calvisio, Ep. lib. 2. p. 20. ⁿ Pag. 39.

^o Rumor est vobis esse à Gallis inducī as: utinam & firmæ pacis ratio iniici posse, Cor. ep. p. 8. ^p Tiller le Gref. Recueil de Traitez, pag. 410. & Tiller l'Evesq. Chroniq. p. 197 ^q Veniguntur quād citif. simē poteris, vir omnium desideratis simo, Pet. Alex. Dat. Lam. 24. Mart. 1549 inter M. Bucer. opera Anglici. p. 197.

the Parliament then sitting, *Missa Papistice missa sunt ad novos Monachos Germanie*, the Popish Missal was dismiss'd to the new Monks in *Germany*, by the first approbation of our first *Liturgie* in that *Parliament*. See then how well you look into the stories of the time. You make *Bucer*, before ever he came hither, to inform *Calvin* of the condition of the Church, and the publick Liturgie thereof, before the *Liturgie* was penn'd and approuv'd in *Parliament*. But I will endeavour to give this undated Letter a truer Date. ^t *Archbishop Cranmer* writes for *Bucer* to come over, 2^o Octob.

^t *Inter M. Bucer script. Anglic. p. 190.*

Octob. 22.
1546. Epist.
Calvini. p. 72.

1549. He desir'd *Calvin* (who was no doubt a *Polypragmon*, and made his *Letters* to fly to all the *Princes* in the world, that did but look towards a *Reformation*) to write by him to the *Prote>tour*, and to perswade him to a serious *Reformation* in generall. *Calvin* in this *Letter*, tel's him he had written to the *Prote>tour* a *Letter* (no the *Letter Printed*, bearing ^f *Date two yeares before*) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he terms that most admired prudence and wisdome of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this *Letter* must be written unto him about the *Spring*, 1549, when he was ready to come for *England*. Where we finde he was safely arrived, and repos'd himself at *Canterbury* in *June* following. Now although he had considered of the *Book of Common Prayers* before

^t From his *E-*
pistle to Pet.
Martyr, inter
Opera Anglic.
p. 559.

as well as he could, *per interpretarem*, by the help ^{a censura,}
of an Interpreter, and approv'd it, as in no. p. 456.
thing (candidly construed) repugnant to the Word of
God; yet did he never make Notes and Censures
thereupon, until he was required thereunto by
Archbishop Cranmer, two years after this; to
wit, Anno 1551. Nor could he tell Tales to Cal-
vin thereof, being then bedrid, and dying with-
in ^b 25 dayes after (some two moneths before
the Alteration of the Liturgie) especially not any
Tale against the Altar, having suffered *Auricular
Confession*, *Oblation* and *Altars* (though termed
Boards or Tables) to stand in the Reformation at
Cullen, and not taking the least exception a-
gainst the word in his *Censure of our Liturgie*. I
am therefore strengthened in my former Opinion,
That it was the King, the Lords, and the State
rather then any incitement of Martin Bucer that
made this Alteration in our Liturgie, in the point
of Altars.

Then for Calvin; no man can conceive him to
be more pragmatically zealous in point of Re-
formation (even in those Countries which cared
least for him) then I do. Yet do I hold him a
most innocent man, and our famous Liturgie sore-
ly wounded through his side, by this audacious Co-
panion in this particular concerning Altars. The
Letter to the Protectour, that D. Coal relies upon,
bears Date, Octob. 22, 1546. which according
to foreighn Accompts, is a yeare before K. Ed-
ward came to the Crown. But compute it as you
please; it must be three full yeares before the

T moneth

x Censura,
p. 593.
Non in Januar.
Anno Domini
1551. Causa
brigia die
25 post de-
functus.

y For that
Book call'd, A
Religious
consultation
by Herman
Archbith of
Culen, and
printed here
English. 1546.
was pen'd in
Loring by Ba-
cer. See fol. 114
Of the Lord's
Supper:

z K. Edward
began his
Reign the last
of Januari,
1546 Stilo
Angl. 1547.
Stilo communis.
Stow.

moneth of March, 1549. At what time I finde
 that this former Liturgie was first printed. And
 if you relig upon his Character, the Letters placed
 before and behinde this to the Prosector, are of
 the same Date, 1546. And yet would this *Com-*
panion have his courteous Readers to swallow this
Gudgeon, without so much as champing or chew-
 ing on it. And in this Letter, *Calvin* toucheth
 only upon 4 particulars (which ^a *Bucer* himself
 doth likewise censure) *Cryfoms, oyl in Baptisme,*
Commemoration of the dead, and the abuse of *Im-*
propriations; but not one word of the Altars. And
 good reason for it. For ^b *Beza* confesseth, that at
Lausanna, where *Calvin* taught before he came
 to *Geneva*, there was a *Marble Altar* used for a
Communion-Table, which from thence was remo-
 ved to *Bearn* (where *Calvin* also sometimes
 taught) and is so there used as a *Communion-Table*
 (abstracted from all former relations to a *Sacri-*
fice) unto this day. Which I therefore note, to
 let you see that *Calvin* was not so straight-lac'tin
 this particular. Yea, but he findes great fault with
 the *Commemoration of the dead*. And doth he so? ^c
 And I pray you, what doth *K. James* declare the
 generall Opinion of our *Church* to be, for these
Commemorations in the time of the *Communion*,
 in that most exact Answer of his to *Cardinall*
Peron? - This is arste (saith he) which the *Church*
 of *England*, though it doth not condemne in the first
 ages of the *Church*, yet holds unfit to be retained at
 this day, for many and weightie causes and reasons,
 which you may read most excellently press'd in
 that

^a *Ad Epist. Card. Peron.*
^b *Resp. p. 55.*

that Book. Besides that, *Calvin* acknowledgeth (as he wanted no wit to understand how the world went with him abroad) that he had no such credit with the *Conformable party* here in *England*, as within two or three years after this, he confesseth openly in one of his *Letters*. Lastly, (which is the main *Answer* of all) the *Protector* was of no power in the State, when this *Liturgy* was reformed; which was not altogether unknown to *Calvin*, having an hint from *Archbishop Cranmer* to addresse his *Letters* to the King himself. But for the Lord *Protector*, he had his crush at a year and a half before (never record again to his Power or Office, admitted only by a *New Oath*, to serve but as a *Counsellor at large*) And in the first s^titting of this Parliament which altered the *Liturgy*, he was attainted, and condemned, and presently executed, having been in no case or place of a long time, to make Alterations to gratifie *Calvin*. And for *Archbishop Cranmer*; it is true, the fo'resaid *Archdean* hath writes unto him from *Geneva* a couple of *Letters*, and offers his service in person, to make up our *Articles of Religion*, and to state the *Controversies* in *Divinitie* another project, it seems, the learned *Archbishop* had then in hand; when he gives him a generall touch of the *rejones* *survall*, the remaining stumps and roots of *Poperie*, together with the cause thereof (as he conceiveth) the *Archdean* swallowing of the *impropriations*: But hath he in all the two *Letters*, so much as one syllable of *Liturgy*, or amendment of *Liturgues*? And what Date

these Letters were of God knoweth; for they have none at all in the Book. But the Date seems to be much before anno 1551 which is D. Coal's conjecture. For in the first Letter he presents his Grace with the news of Osiander's troubles, which he stirred up in the year 1550. And in the second he tells him of a chanting of *Vespers* in an unknown tongue here in England, which was inhibited in this Kingdom by Act of Parliament, full two years before the Altering of the Liturgie. Nor doth it seem that Calvin had any great acquaintance with the Archibishop (who neither accepted of his Offer in the Agreeing of the Articles, nor, for ought appears ever wrote to him back againe; but sent him a Message by one Nicolas, wishing him to

write to the King himself about the Restoring of the *Impropriations*) I say, if doth not seem they were much acquainted, by that first Letter that Calvin writes unto him. For in that he rails most bitterly upon yong Osiander, a Divine very neare allied unto the Archibishop.

But if ¹ Calvin's Letter to the Protectour himself be misdated (as like enough it is, being but a Copy from the French wherein the Date was not regarded) then came it to the Duke's hands (as some Letter from Calvin was then delivered to the Duke by one Nicolas a Telsale of M. Calvins, that studied in Cambridge in those dayes) but in the year 1551. ² year being dead before, (which Calvin there takes notice of) and the Liturgie newly altered.

Let us not therefore, as we tender the credit of the Church of England, suffer such a famous piece,

¹ Melchior A-
damus in vita
Osiandri.

² Non multo
levius in vi-
debat. ³ Tunc
vitium quod
explicabo. Et
elephas pro-
teat alium
onion ventus
qui in data
cognitio ver-
peras. ⁴ Tunc
lent. ⁵ Calvinus
Crammer. ⁶
Pippitor.
Lutetianus. ⁷
omnia India et
australia antilia
cinimicibus. ⁸
be. ⁹ in temp

¹⁰ Vxor eius
Neptis filii
egrot. Osiandri,
Godes. ¹¹ in
Cor. p. 193.

Moriam No-
rembergæ re-
git, hofmilio-
que Andreas
Osiandri filii
est. Cum quo,
secundæ con-
juge ducta,
construxit affi-
nitatem, An-
zig. Britann.

p. 331.
¹ Calvin Farcl-
ley. p. 384.

as our *Common Prayer Book* is, to be disparaged in this kinde, upon such weak *Flams* and ridiculous *suppositions*. But if any desire to know the reason of the Alteration, let him repaire to the *Act* it selfe, where he may be fully satisfied. He shall finde, it was partly the ^m*Curiosity of the Ministers, and mistakes in the use and Exercise of the former Book met withal in the second Book by* <sup>m 50 & 60
Ed. 6.c.1.</sup>

a clear explanation. Of the which curiosity and mistaking, whether this removing and placing of the Alter, which they found usually so termed in the former Liturgie, might not be a speciall branch, leave to the Readers collection, out of what hath been already delivered in the examination of the Counsell. Act in that behalf. And partly also he shall find the Book was altered, for the more ^aperfection thereof, or (as it followeth in the body of the Act) to be made fully perfect. Not to gratifie *Calvin*, who was Lecturing in his Chaire at *Geneva*, nor to comply with the *Duke of Somerset*, who was a condemned prisoner, looking every day for the stroke of the *Ax*, when this Book was passing the severall *Committees* in the Upper and lower house of *Parliament*. And that it *seems* by any one syllable of the Letter to *Farell*, that *Calvin* wrote unto the *King* about the *change of the Liturgie*, is another blue one. Read the Letter, and you will be of my opinion.

Fee, but the King in his answer to the Devonshire men had formerly affirmed, that the Lords Supper, as it was then administered, was brought even to the very use, as Christ left it, as the Apostles used it,

and as the holy Fathers deliver'd it. I answere, that these Devonshire-men whom the Doctor clotheth in this fair Liverie were a sort of notorious Rebels. And if a King (to avoid shedding of bloud) should answer such people clad in steel, *edictis melioribus*, in a more passable language, then will endure Logical examination, is it fit he should be so many yeares after jeered thus, by such a Musibrom here on earth, reigning himself (without all doubt) a most glorious Saint above in Heaven? Besides that, the Form that Christ left the Apostles us'd, and the Fathers deliver'd the Lords Supper in, is never taken by judicious Divines in a meere Mathematicall and indivisible point of exactnesse; but in a Morall conformitie, which will admit of a Latitude, and receive from time to time degrees of perfection. But I will not lead you to any woods, to borrow shadows for this place: the Answer is set down in such capitall Letters, that he that runnes by may reade it.

* And so the King clearly concurred in it. That we may be encouraged from time to time further to travell for the Reformation, Proclam. before the Book of Communion, 1548.

¶ We wil have Masse celebrated, as it hath been in times past, without any man communicating with the Priest, Acts and Mon. part. 2. p. 666.

The Rebels in the third Article (set on by the Popish Priests) do petition for their Masse (that is, that which we call the Canon of the Masse) and words of Consecration, as they had it before, and that the Priests might celebrate it alone, without the communicating of the people. To this the King answers,

That for the Canon of the Masse and words of Consecration (which is in nothing altered in the second Liturgie) they are such as were used by Christ, the Apostles, and the ancient Fathers: that is, They are the very words of the Institution. But for their second part of the Demand, which was

for the *Sacrifice* of the *Masse*, or the *Priests eating alone*, they must excuse him: For this the *Popes of Rome* for their *lucre added unto it*. So there is a clear *Answer* to both parts of the *Article*. They should have a *Table*, and a *Communion*, and the words of *Consecration*, as they were used by *Christ the Apostles*, and the ancient *Fathers*: But they should have no *Altar*, nor *Sacrifice*; for these the *Popes of Rome* for their *lucre*, had added to the *Institution*; being, as *B. Jewel* truly calls them, the *Shopps and gainfull Bookes of the Papists*.

r Def. part. 3.
P. 315.

And this *Answer* did nothing like our noble *Doctor*. And therefore from making himself merry with the *King*, by a kinde of *Conversion* (borrowed from father *Parsons three Conversions*) he wheels about, and breaks a Lance upon the *Parliament*: That would take upon them to mend a *Book*, which they could not but acknowledge to be both agreeable to *Gods Word and the Primitive Church*. And then he quotes 5^o and 6^o *Edu. 6. cap. 1.* as if he should say, There's my Cloak, and here's my Sword, and I stand in *Cuerpo* ready to maintain it. I say still, that this *Agreementeness to Gods Word and the Primitive Church*, is not to be taken in a *mathematicall*, but in a *moral* point. The first *Booke* was in *some*, the second is in *more degrees*, *agreeable* to those excellent *Paterns*. But what need I say this, when the *Act of Parliament* saith no such matter as is pretended? In that part of the *Act*, where these words are mentioned, some *coersion* and *penalties* were provided for *sensuall persons*, and *refractory*

f 3 Convers.
part. 2. c. 12.
p 615. But
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fractory Papists, who forbore to repair to the Parish Churches upon the establishment of the English Service, desiring still to feed upon husks, when God had rein'd down his Manna upon them. The Parliament (according to their deep wisdome in that kinde) desirous to include some reason in the Preamble, of the smart that comes after in the body of the Act, tells the Offenders against this new Law, that Prayers in the Mother-tongue, is no Invention of theirs, as the Priests would makethem believe, but the direction of the Word of God, &c the practice of the primitive Church Medling no further with the Liturgy in this part of the Act, then as it was a Service in the Mother-tongue. And so begins the Act, that whereas order had been set forth for Common Prayer and Administration of the Sacraments to be used in the Mother-tongue, agreeable to the Word of God and the Primitive Church, &c. The thing excepted against, was Prayer in the Mother-tongue, and this the Parliament avows to be agreeable to Gods Word and the Primitive Church. And I hope, you are not mounted as yet to that height, as to dare to deny it. If any Reader can doubt of so clear an explication, let him look once more upon the Kings Answer to the Devonshire Rebels, immediately before this Parliament, and he shall finde Sun-beams to display all darknesse that can possibly fall upon this point. " To the 3. Ask, for the Service in the English tongue; it bath manifest reasons for it. " If the Service in the Church was good in Latin, it remaineth good in English. An alteration to the better,

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ter, except Knowledge be worse then ignorance. So that whosoever hath moved you to dislike this Order, can give you no reason for it. Order, saith the King: a godly Order, saith the Parliament: both mean the same thing, as they use the same words. An Order for Common prayers in the Mother-tongue. So that Father Parsons and you must unlaugh again this foolish Laughter, which you made without cause upon this Act of Parliament.

Well, let the King, the Counsell, and the Parliament order what they please; two things he will make good: first, that if Origen, or Arnobius do say, they had no Altars in the Primitive Church, they meant, not any for bloudie or external sacrifices, as the Gentiles had. Where you see, he is almost come to that we have been wrangling for all this while, That they had no Altars for external sacrifices. And shew me, that ever one Father or Schoolman did teach a necessarie of an external Altar to an internal sacrifice, and I will yeeld him the better of the Controversie. But I see his Loop-hole alreadie; he will help himself with those words, As the Gentiles had: Although it be, God wot, but a poore shift. And secondly, he will make it good, that the Church had Altars, both the Name (which the Letter denies not, but onely the name applied to the materiall Instrument, call'd the Lords Table) and Thing too, along time together, before the birth of Origen and Arnobius. This latter part would prove too heavie a Buckler for any man to take up, that were to fight it out with a scholar indeed. For the Writer of the Letter doth utterly decline the Combat, retiring himself to his 200

*PAG. 45.

years, which will not serve his Turn; for all his
 Caution, if *Sicutus Primus* did first appoint that
 Mass should be said nowhere, but upon an *Altar*,^a as to an advantage of ground, and turning B.
Jewell against this *Goliath*, without averring any
 thing of his own, beside the testimony of S. Paul:
 at which this *Dector*, like that drunken *Gossip*,
 saith, *Amen*; when he should have said, *All this*
I steadfastly believe. But having to do but with this
man of rags, I dare undertake him in both the
 points; and it I could fully satisfie that place of
Tertullian in his Book *De Oratione*, will adventure
 my credit, to wipe his nose of the rest of those
Testimonies produced by him. And all this while I
 am no *Champion* for the *Writer* of the *Letter* (who hath
 withdrawn his Neck out of the Collar) but
 of the great *Champion* of our Church, B. *Jewell*.

^b Pag. 45.

^c Art. 3. p. 145.
 * Because A-
 braham, Isaac
 and other Pa-
 triarchs built
 Altars unto
 the Lord, before
 the Taberna-
 cle or Temple
 were erected,
 Suar. in 3. tom.
 3. 4. 83. disp.
 81. Sect. 5.
 So saith Wa-
 lefr. Strabo de
 rebus Ecclesi-
 ast. c. 1.

that when she faiffull, for fear of Tyrants, were
 fain to meet together in private houses, &c. therefore
 it was, they were not fooribly furnished, or at leastwise
 they had not such Altars, as the Gentiles, saith
 D. *Coat*. But B. *Jewell*, when he spakethose words
 of their wanting of Churches in the Primitive
 Church, addes presently a word or two (which
 this *Dector* did not unwillingly forget): *And*
may we think that Altars were built before Churches?
 Which though it be not altogether an unan-
 swerable Question (for men are of opinion that
 Altars were built before the Churches); yet is it
 sufficient to declare the impudencie of this man,
 that would undertake to answer *Origen*, and *Arno-*
bis, out of B. *Jewell*. B. *Jewells conclusion there*

is,

is, that M. Harding was ill advised to say confidently, that Altars have ever bin sithence the Apostles times. And he answers fully out of S. Austin, the Doctors Objection, That Altars being then portative, & carried by the Deacons from place to place, (which the learned Papists do not deny) they might have had Altars, although they had no standing Temples : That is, portative Altars, not of Stone, fixed to the walls of the Church (as our late Popish Altars be) of the which B. Jewell might very well make his former Question.

^a Augustin. 21
V. & N. Testa.
qu. 101.

Now for that other Flam, That *Origen* and *Arnobius* should deny their having onely of Heathenish, but not of Christian Altars ; although it were enought to stop the mouth of this *Ignoto*, to set down the Testimonies of those great Worthies of the reformed Church, who (with B. Jewell) expound these two Fathers, of the having no Altars at all ; as the ^b B. of *Durefme*, ^c *Mornay*, ^d *Institut. lib. 6*
^e *Desiderius Heraldus*, ^f *Monsieur Monlin*, ^g *Hospi-*
nian, and others ; yet because he thinks he hath gotten the Cowards advantage, to put us to the prooфе of the Negative, presuming onely upon the justice of the cause, I will undertake him upon these hard conditions.

For *Origen* ; it is clear'd in a word, that he was not interrogated, and consequently that he never answered, concerning the Heathen or Pagan Altars. For *Celsus* his adversarie (what Countreyman soever he was) disguiseth himself as a Jew disputing against the Christians in all that discourse. And it were an Argument fitting as wise a Rabbin as our D. *Coat*, to prove the Christians to be

^c 1.
^d Lib. 2. de Mis.
^e c. 1. p. 171.
^g Digress. l. 2.
digr. 4.
^h In his Answer
to the replique,
Controver. 10
ⁱ De Orig. Al-
tar. p. 6. c. 34.

¹ Μέγι της
παπά Κλαού
της Ιουδαιώ
προς τον Ιη-
σού προσε-
κοντιας, &c
Orig. contra
Cels. l. 1. p. 4.

Atheists, because they had not (which they themselves abhorred to the death) *Pagan Altars*. But Celsus his objection is to the purpose & generall, that the *Christians* had amongst themselves a *quodqua*, or *secret Token*, denys *knowing*, of some *invisible combination*, that they erected no kinde of *Altars*, as all other *Seets* and *Professions* (not being ^m *Atheists*) amongst the *Jews* and *Gentiles* did. And to this generall Objection the Answer was likewise generall (or very *impertinent*) that they had no *Altars* at all, but those *immateriall Altars* we speake of before, in the *Soules* and *Consciences* of holy men.

And Arnobius well weighed, comes to the same effect. For howbeit he had not to do with *Jewes*, but with *Gentiles*, yet the Objection is in generall termes, not, that they erected no *Altar* for their *Gods* and *Sacrifices*, but that they built them no *Altar*, *venerationis ad officia*, to officiate upon in any kind of *divine worship*. And so Desiderius Heraldus, the best *Griseck* extant upon that Book, delivers himself, That this may be understood ⁿ *simply* and *absolutely*, without any relation to the *Pagan Altars*. Holding an opinion elsewhere, that simply and absolutely there were no *Altars* erected in the *Church of God*, before *Tertullian's* time. But this will appeare yet more clearly by a place of *S. Cyril*, which the L. ^o B. of *Durefme* doth thoroughly examine to this purpose. For *Julian* the *Apostata* had been a *P. Reader* of our *Church*, and knew the generall practice thereof, and that it had been in him a ridiculous thing to imagine, that the *Christians* should have any *Pagan Altars*.

Nay,

^m οὐδὲ γὰρ
Σκύλαροι,
οὐδὲ Λιβύων
οι Νομάδες,
οὐδὲ Σέρπες οἱ
Ἄδει, Orig.
contra Cels.
1.7.p.384.

ⁿ Poneat hoc
intelligit sim-
pliciter, quod
nulla haberet
simpliciter,
Desd. Herald.
ad Arn. 1. 6.
p. 342.

^o *Institut.* 1. 6.
c. 5. p. 464.

^p *Greg. Nazia.*
Orae. 3. *adver.*
Iulianum

Nay, the wittie Prince takes notice of it, that the very *Iewes* do sacrifice, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly against us (as he conceives) *Offerre Sacra in Altari & sacrificare caveris*. You *Christians* are most scrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned Bishop well observes.) S. *Cyrill* answers not one word: which had been prevarication before *God & man*, if the *Christians* had acknowledged in those dayes, any *Christian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it be well observ'd, and rightly read) there is as pregnant a testimonie as this of S. *Cyrill*. Some one had written of the *Christians* (for you must reade it *fabulatur*, not *fabulantur*) that a *Felon punished for his offence, and that wofull mood of the Croffe, was all the Ceremonies of the Christians*. Whereupon *Cecilius* the *Pagan* running descant, saith, that the *Author* had suited them to a hair, and built them *Altars* fit for such wretches, *ut id colant quod merentur*, making them to adore that *unluckie Tree*, which they had so well deserved. So far he goeth with his *Author*. But comming in the next Page, to charge the *Christians* himself, he moves this Question, Why do they keep such adoe to conceal, *quicquid illud colunt* (not *colimus*) that, what ever it be, they (the *Christians*, not we the *Pagans*) do really worship? *Cur nullas Aras habent?* What is the matter they have no *Altars*? Then further in the Book, when *Octavius* comes to make his *Repartee* to all this, he saith, 'It is not

¹ Et qui hominem summo supplicio pro facinore puni-tum, & Crucis ligna feralia, eorum Cere-monias fabu-lancur, (as Woverius, fabulatur, as Det. Heraldus reade it) con-gruentia per-ditae sceleratiq; tribunt Altaria, ut id colant quod merentur,
Minutius Fel.
p. 10. *juxta Woverii edit.*

² Infelici ar-bo-re suspedito, in 12. Tab.
³ Putatis ante nos occultare quod colimus,
si delubra & aras non ha-bemus? Vt re-
jiciam etiam munus ingra-tum et. Cum si-
cilitabilis fo-stabonusani-
mus & pura-
mens & sin-
cera confei-
entia, p. 73.

with any desire to conceal the object of their worship, that they have no Altars: But that with them, the bottom of their heart supplies the Altar, and a good intention the hallowed Sacrifice. Where I observe two remarkable circumstances; First, Gods truth acknowledged by the Father of Eyes, the Devil himself, by the mouth of a Pagan, That the Tree of the Crosse was the Altar of the Christians: And then a joynr agreement of *Cecilius* and *Oetavius*, the Pagan, and the Christian, That for the setting forth of that (what ever it be) that they, the Christians, then worshipped, they had no visible erected Altar. And I hope I have set before you more solid stiffe then the *Quelque-choes* of the poore *Doctour*, to nourish your consent to B. *Iewell* in this point, That in *Origen* and *Arnobius* his time, there were in the Church of God no materiall Altars. I will conclude with an observation, that hath much inclined me towards this Opinion; howbeit I do not finde it stood upon by any other, because peradventure it is but an Argument drawn from the *Rack*, and more pastable in the *Civill Law*, then in Schools of Divinitie. *Plinius Secundus*, a very wittie and learned man, making strict enquirie against the Christians, and desirous to know exactly, what they did in his Province of *Bithynia* at their private Meetings and Congregations, learn'd what he could from *Apostata's* revolted from the Faith twentie yeares before, who before his face, sacrificed to the gods, and adored the Image of the Emperour. And having collected from them the

Plinius Secund.
l. 10. q. 97.
Compare with
this Epistle,
rbat. Tertulian; *Plinius*
Secundus cum
provinciâ re-
geret *damna-*
ris quibusdam
Christianis,
quibusdam gra-
du pulsis, &c.
Allegas pre-
ter oblitati-
onem non sa-
crificandi ni-
hil aliud se de-
fatis eorum
comperire,
Apol. g. adver.
Gentes. And
Baronius is of
opinion, that
Plinic himself
doth take notice
in that Epistle
of the Christi-
ans receiving
the Sacrament
of the Eucha-
rist, Tom. 2.
ad annum 104
dist. 4.

the substance of all the Christian Profession in those dayes, put two yong Christian Maids upon the Rack, who in their Confessions agreed word for word with the former Apostata's. I finde in those Extracts, continual meeting at their Love-feasts, (together with the which the Communion was usually administred in those dayes) untill all "Wakes were put down by the Emperour Trajan; but I do not finde one syllable to fall either from the poore Maids, or the Apostat's themselves (who knew but too well what those things were) of the Christian materiall Altar.

And so much for Bishop Jewells Negation; now for Bishop Wouldebee's Affirmation of Altars in the Primitive Church.

It is (saith he) most certain (as you found every thing to be which he said before) that the Church had Altars, both the name and the thing; and used both name and thing a long time together, before the birth of Arnobius. This is the ground he means to fight it out on. And in the leading up of his men, to make it good, he placeth, as Captain of the squadron, a stout Mauritanian, to wit, Tertullian. And he hath reason for it. For if Tertullian make not the Charge upon B. Jewell, I am sure of it, none of the rest (of this Band) will hurt him. And if this Leader should chance to be overcome,

— *in uno vieti potestas*

Romanumque deens; — we shall make wash-work with the rest of his followers. The more probable authoritic that can be

These were
Sodalitates,
Companies, or
Colleges of
Artisans, such
as they have
in London.
Amogst whom
there was a
Fellowship,
(as the Greek
word signifies)
and now and
then Good-
fellowship.

Upon a motion
made by Plinius
for a Company
of Iron-moun-
gers or Armou-
ters in Nicom-
edia, Tra-
jan, a man
Emperour, put
down all these
meetings; be-
cause he call'd
to minde, it has
civitates abe-
jusmodi facti
onibus esse
rexatas. See
his Epistle.
Plin. l. 10.
ep. 43.

³ Pag. 46.
³ Pet. Arbinian
Satyr. de Con-
tione.

* Tertullianū
 probabilit̄is
 citare videan-
 tur, *De Miss.*
l.2.c.1.p.175
 * Stationes. 1.
 c. Jejunia, La-
 Cerdā, Publici
 Ecclesiæ ge-
 neralēq; cō-
 vētus, quibus
 pii omnes ju-
 bebantur s̄tā-
 re in Ecclesia
 diuīus, & cō-
 parere coram
 Domino ad
 actiones sa-
 cras, *Fr. Iun.*
 in hunc locum
 A milina Ro-
 manarū actus
 & uerparum
 vocabulū.
 Nuac ad Ba-
 silicas, nūc ad
 Martiria stā-
 tes, & attenti
 p̄scabantur,
 p̄cipue die
 Dominico,
 Bear. Rhenan.
 in Tertullian.
l.2.ad uxor.
 * Annō a-
 perte de Sacra
 Mensa loqui-
 tuo? *Mornans*
 ubi supra.

be produced, (as the Lord *Pleſſie* doth acknowledgē) is this of Tertullian in his Book of Prayer.
 Will not thy Fast or Publick meeting prove the more solemn, if withall thou celebrate the same at the Altar of God? That noble Lord (because of the mention made of the Eucharist in the words before) conceives it a clear case, that, by this *Ara Dei*, in his African and affected ſtyle, he means plainly, *the Lords Table*. I will adde ſome reaſon for this opinion. Ara in Tertullian doth not ſignifie an Altar, but any hillock or advantage of ground, or Stall or Table to stand upon; as appeares plainly by that in his Book *De Pallio*; *Soleo de qualibet margine vel ara medicinas moribus dicere*; I am wont (faith the Mantle, alluding to the fashion of the Stoicks) to prescribe Medicine to the maners of men, upon every brink, hillock, or stall that is presented unto me. Because therefore the *Lords Table*, upon which the Sacrament was administered, was in a kinde of height, rising and elevation from the Pavement of the Churc̄h, he calls it, *Ara Dei*; not that Altar, but that Rizing, or Table of Almighty God. And when these two places are well understood and compared together, and notice also taken that the wo d is not otherwife uſed by Tertullian in any place but this one, I shall not be afraid to ſubmit the

Quilibet editor locus. Qui in publico aliquid dicere volebant, emper ex edito loco, quafid suggestu vel tribunal, ronuiciabant. Vir cespitum in tribunali in castris, So Bequic in Lucian, in Alexan. Abuoticbile, for any high place: For ſuch a companion would not have been ſuffered to clamber up an Altar. So that high ſtone that Apollonius stood upon when he cried, Karōs, Στροδος, of him that ſtab a Domitian, Pbitostratus in vita Apollon. Salmasius in lib. de Pallio, p. 396, Locus planus editulique. Varro de Ruffic. l. c. 54. As Rocks that ſeem higher then the Sea; Sxaxa vocant Itali mediis qua in fluctibus Aras, oEneid. 1. Ff. Iun.

interpretation

interpretation to any learned Reader. Secondly, Tertullian, of all the Fathers, doth most allude in expressions to the fashion of the Gentiles. Their fashion (as we touch'd heretofore) was of every Sacrifice they made, to give a portion or share to their especiall favourites. ⁴ *Vt re divina facta mecum prandeat*, saith Plantus, That Sacrifice being done, he might come and dine with me. And so saith the Poet,

*d Plantinus
Amphit. Act.
3. Scen. 3.*

*e Theocrinus
Bucol.*

Tat, Nuparia, Mopsoni xgōv xpias duriq̄ nūvōd,
*When you next sacrifice to the Nymphs, forget not to send a good piece of flesh to your friend Morson. Because therefore in Tertullian's time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the Heathens did their *rboua*, or *prortion* (as Theophrastus calls it) from the Altars into their houses ; Tertullian alluding to these Reservations from the heathen Altars, doth call the Communion-Table, *A R A D E I, Gods Altar*. Lastly, Tertullian, by naming his Sacrifice immediately before, *Sacrificium Orationis*, to be but the *Sacrifice of Prayer*, doth clearly interpret what he means by his Altar, to wit, a *Metaphorical and improper Altar*; as we shewed abundantly heretofore. I will adde hereunto for a parting-blow, that *Desiderius Heraldus*, as strict an examiner of Tertullian, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants Altars, to*

*f nūpida
pia.*

^gDigress. l. 2.
 Digr. 4 For, when he had shewed the other place, Aris Dei was to be read, Charis Dei; yet be saith, Afterward, that is, after Tertullian's time, Altars came to the Church. Where he is to be read, Postea autem (not as it is falsely printed, Postea ante (cūm Al- tari) in Ecclesiis constitui cœperunt, Aris etiam atq; Altari- bus supplices accidebant.

P. 277.

h P. 47 And Ovora, superius tuorum Godis Altar, as Tertullian and S. Cyprian did after call it, ad Tarsens. i Bailium item ex Bellarmine. Ritter. Cath. Orthod. tom. 2. p. 516. k Dépravations, p. 282. l In locum. m In locum.

n L. ad Miss. c. 1. o Digress. l. 2. digr. 4. p Ad eorum Defida. q Observ. l. 2. serv. 22.

have been in the Church in Nazianzen's time, yet doth he clearely affirme they were brought in after ^g Tertullian's time. I could adde a fourth exposition of these words, made by a most Learned and judicious Divine, one D. Coal, That ^h Tertullian by an Altar in this place means as Ignatius doth in the Epistle ad Trallenses, that is, an old woman; But that I am afraid you would take it to be, not a Tale of an old Wife, but an old Wife's Tale.

Being therefore rid of this Captain-authority the rest will quickly vanish of themselves. And that Geniculatio ad Aras, which the Doctour quotes out of Tertullian, De Pænitentia, is a Testimony that never was in the Book at all. Adgeniculari Aris Dei, to kneel to the Altars of God, was there once, I confess, and much made of by ⁱ Bellarmine and ^k Pere Cotton: But is now like a Coward got out of the Book, and runne away: The true reading being Adgeniculari C H A R I S Dei, To kneel to Gods Favourites, the Saints and Priests, to intercede for them. A likelier matter, a great deal, in men that did penance, then to be kneeling at the Altars of God, which in those dayes they durst not approach by a great distance, untill they had undergone all that was enjoynd them. And this Criticisme is none of ours originally, but Pamphilus his, corresponding with the M.S. in the Vaticane Library, but approved by ^l La Cerda, ^m Junius, ⁿ Du Plessy, ^o Heraldus, ^p Salmasius, ^q Albaspinaeus and all men else, beside this poore Doctour.

As

As I was writing of this, I was shewed a Latin Determination, that goeth from hand to hand, well-languaged, but of poore stiffe & substance (God he knoweth) ayming to prove, that look what Ceremonies were used about the Altar before the Reformation, *vi & virtute Catholice consuetudinis*, by power and force of any generall Custom, though passed over in the deep silence by our Liturgie, are notwithstanding commanded, as by a kinde of implicite Precept, even vnto us that live under the discipline of the English Liturgie. Which is a doctrine so contrarie, not onely to that Chapter in our Liturgie, *Of Ceremonies, why some be abolished and some retained* but even to the ^{Book of Com.} ^{Prayer, of Ce-} ^{remonies.} ^{Eliz.c.2.} Act of Parliament, that appropriates the addition of any more Ceremonies of that nature, then be prescribed in our Book; unto the person of the King himself; that I cannot believe, that any Divine should publish the same, otherwise then in a Merriment. The same Writing doth except against this new reading of this place in Tertullian, *Charis Dei adgeniculari*, (embrac'd, as I said before, by all learned men of both Religions) because it is not said *Charis Deo*, as he thinks all the Africans, Cyprian, S. Austin, and the like, would say; and because doers of penance, though they might not at the first (as Pamelin objects) yet might well at the last, when they came for their Absolutions, approach the Altars. Wherein this pocket-Author is very wide in both his Criticisms. For why should not Tertullian say as well *Charis Dei*, as *Aris Dei adgeniculari*, which he himself would make him speak?

¹ As Chara
cognatio, Ter-
tullian. de Idol.
c.10. Chari di-
cuntur liberi,
Turneb. Adver-
sar. l. 18. c. 14.
Chari xgr.
τέρποντες libe-
ri, Iun. in Ter-
tull. de Idol.
p. 105.

² Menæchm.
Ag. 1. Sc. 1.
Charis meis,
i.e. liberis me-
is, qui sunt no-
bis charissimi,
Lambin. p. 439
Chari dicun-
tur liberi,
Taubm. p. 598.
³ Divin. Inflit-
tat. l. 6. c. 12.
Biblioth. Patr.
20, 9. p. 226.
⁴ Appellatio-
ne Charorum
interdum Li-
beri intelli-
guntur, more
Graecorum,
qui liberos.
πισταρα ap-
pellant, Lam-
bin. in Menæchm. Ag. 1.
⁵ Nec amissio-
nibus Charis-
fumorum, Ter-
tull. lib. de Pa-
tentia, c. 14.

Which S. Cyprian, his Scholar, calls, Amissionem Charorum, lib. de Patientia, c. 9.
⁶ Volo ut Impatientie sit in secundo Casu, vividiore & actiore sententiâ, La Cerdia in
locum. Sic Affines cupiditatis deprehendemur, Tertull. lib. de Patientia, c. 7.

But that he knoweth not what Chari signifieth in this place. The word is here a substantive, and signifieth Children: as Peniculus in ⁷ Plautus;
Domini domitus fui usque cum charis meis.
I have been hampered all this while at home with my poore Children. And so ⁸ Lactantius calls the Widow and the Orphans, Charos Dei, Gods peculiar Children. And this in imitation of the Greeks, who call their Children τέρποντα, Yea, we have both these expressions in the Africane writers, speaking of Iobs ⁹ losse of his children. And that the Africane Fathers also use it in the second, not in the third Case (as the Determinator would have it) appears by ¹⁰ La Cerdia upon that of Tertullian, Lib. de Patient, c. 9. Quis omnino impatientia natus, &c. And so the doers of Penance in this place are said, Adgeniculari charis Dei, to kneel before Gods peculiar Children. And as much more is the man deceiv'd in his other conjecture, That this Adgeniculation was before the Altar, when they came for Absolution. God knoweth, few liv'd in Tertullians time to come for absolution, the Penances for slender faults were of so long Continuance. But whereas there were fourre severall degrees of publick Penance in those severer times, call'd in Latine *Fletus, Auditio, Substratio, Confessio*, Weeping before the Porch, Hearing in the Porch, Lyingall along on the Church Pavement, not far from the Porch, in expectation of the Bishops prayers and blessing, and

Standing

Standing with the people within the Church to partake of their *Orisons*, but not of the *holy Sacrament*: this *Adgeniculation* was in the first and not in the last *degree*; and to procure the Priests to enjoyne, and not to dissolve their penance, as * learned men observe. And the words that follow in *Tertullian*, do prove clearly that this was not the last act, and done to the Priest alone, *ad absolutionem obtinendam*, to obtain absolution: *Omnibus fratribus legationes deprecationis injungere*, to enjoin all the Brethren, an embassie of prayers and intercession in their behalfe: That is, to God, not to the Priests; and that in the *προσκλαυσις*, or first degree of penance, as S. ^a Basil teacheth us clearly in his Commentary upon the 32. Psalm. And this is enough, if not too much, to wash away this weak conjecture, oppos'd by all learned men, that have lived sinchence *Pamelius* his time. And so much for *Tertullian*.

Irenaeus, l. 4. c. 20. is a peaceable man, and fights against none of our side: Making (by a continued Allegory taken from *Deuter. 33.9.*) all to be Priests serving at the Altar, who are willing to forsake all and follow Christ.^b *Omnis justus, Ery* sanctified man (as we quoted before) *that makes himself a lively, holy, and well-pleasing Sacrifice, offering Almes & the Calves of his lips to Almighty God* is a Priest serving at *Irenaeus* his Altar. *Sacerdos scitus fuit David*, (saith he) *David in this kinde was a proper Priest*. And so is this man, *scitus scriptor*, a very proper Writer, to bring in this place of *Irenaeus* for a proper Altar. *S. Cyprian*, b. 1. v. 7.

* See it handled
of purpose by
Albasp. Obs. l. 2.
Observat. 22. &c.
in sequentiib. by
Pamelius on this
place: by *Desid.*
Heraclitus at large,
Digress. l. 2.
Digr. 4.

^a Πολλὰ μετα-
ιδάνουσσα, δι-
δίττα ἀδι-
φῶν συγχαίρει
αὐτῷ πρός τὸ θαύμα.
And so *Euseb.*
ad 9. *Iliad.* defines
a prayer to be
πρόθει τῷδε
Θαύμῳ ἀπόρτα-
τον.

^b So doth Nico-
laus Galahus epi-
tomize this Chap-
ter. *Omnis justus*
Sacerdotalemha-
berem ordinem
Irenaeillo editus.
p. 245.

^c Reperire autem
non posui quem
Scripturæ locum
citer. *Pamelius &
Gouart.*

^d *Pag. 191.*

^e As *Pamelius*
himself, in his
Notes, in *librum*
De unitate Eccle-
sie, refers it.

^f *Annot. in librum*
Cypr. de unitate
Ecclesie, p. 305.

^g Nec factæ in-
stitutionis, & fun-
ctionis, in *Levi-*
tica præfiguratae,
debitam habuisse
rationem, *Gou-*
lart.

^h An old Canon
renewed, Concil.
Chalced. Can. 3.
Exceptis tutelis
miserabilium
personarum, & legi-
timis, ad quas per
leges compelli
possent, *Gouart.*
Habetur in Codice
Ecclesie univer-
se, *Can. 180.*
Συνέδεται δέ τοις
τοῖς ἀρχεπίσκοποις
τῷδε δέῖται λα-
τιπηγιαὶ δὲ τῷ
βιβλῳ διχοντὶ²
περιστασμῶν
ἀπαλλάξθαι,
Leo Imp. Novell.
Confut. 63.

ad Epistolam, expounds himself clearly what hee
means by an *Altar*, to wit, *Stipes, Oblationes, Lucras*,
the *Contributions, Offerings*, and all *Advantages be-*
longing to the mans Bishoprick, whom they had
suspended. Inrlanding all this passage with al-
lusions to Texts in *Exodus*, *Deuteronomie*, and *Le-
viticus* (quoting one which ^c *Pamelius* knoweth
not where to finde) *de Sacerdotum Altari Iehovæ*
in servientium officio, touching the dutis of Priests
attending the *Lords Altar*, saith ^d *Gouartius*. For
that famous place out of the eighth Epistle,
[There is one God, and one Church, and one Chair,
founded upon Peter by the words of Christ. Other
Altar, or other Priesthood, beside that one Altar, and
that one Priesthood, cannot be erected.] you know
how all the ^e *Pontificians* interpret. And I hope
you would not have the *Popedome* it self settled and
erected in every *Parish-Church of England*. But if
you will expound it with the learned *Protestants* ;
then you must know, that by the *Altar* and *Priest-
hood* in this place, he means *Summam Evangelij*,
the *substance* of the *Gospell delivered by Christ and*
his Apostles, *inviting all Christians to the participa-
tion of Christ's death and the efficacie thereof*, that they
may be collected together and united in him, saith
learned ^f *Gouartius*. Lastly, for that place in his
ninth Epistle ; it is a clear case, that by *Altar* he
means there, *ministeriall functions and offices*, and
that with a plain and literall allusion to the Tribe
of *Levi* under the ^g *Law*. *S. Cyprian* was angry
with one *Geminus Victor*, for making (against the
^h *Canon*) one *Faustinus* a *Priest, Overseer of his*
Will,

Will, and by that means withdrawing of him from his Calling and Ministry. And enlarging of himself in that Discourse, how carefull God had been in providing Tithes and Oblations for the Priest under the Law, giving him no Lands and Husbandries amongst the other Tribes, *ut in nulla re avocaretur*, that he might have no occasion to be withdrawn from the Altar: he aggravates the offence of those Testatours, that by making Church-men, Executours and Overseers of their last Wills, *ab altari Sacerdotes & Ministros volunt avocare*, will needs withdraw Ministers from their Ecclesiastical functions, with no lesse offence, then if, under the Law, they had withdrawn the Priests from the holy Altar. So that this place takes my Doctor a little by the Nose, that *cannot endure to be a looker on, and a dull Spectator*, confined onely to his Ministeriall meditations: but hath not one syllable that crosseth the assertion of B. Jewell, That as yet there was nor erected in the Church any materiall Altars. S. Cyprian doth allude in every one of these three passages, and the Doctor illude and abuse his Readers, figure-casting them in this sort, as if he had been to deal with some ill Spirits, and not daring to cite his Authours at large, *Nè deberet risum, lest children should hoot at him with Jeeres and Laughters.*

** But to go higher yet (ut tapisu graviore rnat) he* *k Pag. 46.*
tells us, that Ignatius useth it in no lesse then three of his Epistles. What it man? If you mean the name, Ignatius useth it in five or sixe of his Epistles at the least; if the thing, that is, a proper and materiall Altar, he useth it not in any of these three insisted on

by

1 locum huac
supposititium
est, luce clara
meridianâ est, Exer-
cit. in Epist. ad
Magn. Then in
the Margent,
he notes them
to be excerpted
out of the Con-
stitutions of
Clement. 2.
c. 59, 60, 62.

Although this
later part doth
not so clearly
appeare unto
me.

in Exercit. in
Epist. ad Eph.
p. 237.

¶ Ep. ad Trallenses
o Od̄ δε
γυναικες
το δυοιας εη-
πιρησιπης ειρη-
σαι, Conc.

Laod. Can. 44.
Μηδέτε τινί^{τινί}
τον ανδρα-
κοις τελεσθε-
τιδον ειρη-

πιπητα δυοι-
ας ειρη-

Concil. 6. in
Trall. Can. 69.

p Et de conti-
nentia vidua-
rum, locum

intelligit Ba-
ronius, Annal:

Tom. 2. ad annum 109 dicit 30. q. Clement. Confut. 4. 3. 8. 6. Genebrardus in eundem:

by you. The place in the Epistle to the *Magnesians* (besides that *Vedelinus* conceives it to be a suppos-
itious fragment, taken out of the Constitutions
of *Clement*) the man brings in undoubtedly to
make sport, *Runne all of you like one man, to the*
Temple of God, as to one Altar, omnia in nobis Christi, to
one Iesus Christ; Or to translate it in plaine
English, *to one Iesus Christ, as to one Altar.* And
this one Altar we all acknowledge to be in the
Church. In his next place to the *Philadelphians*,
he doth expresse himself to mean by Altar,
εσλωδοιον, εκκλησιαν, the Councell of the Saints
and Church in generall (as we said before) and
not any materiall Altar; as *Vedelinus* proves
at large. For should *Ignatius* mean by the like
speachess, a materiall Altar, when he saith, that if
any man be not εν κριδε της δυοιας ειρη-
ση, he is deprived of the Bread of God, what should
become of women and the Laity, that by an ex-
presse Canon of a generall Councell, are prohibi-
ted from coming within the materiall Altar? By
Altar therefore in these passages, he must under-
stand the bosome of the Church. For that place in
the Epistle to them of *Tarsus*, I pity the pooreman,
if he be indeed (as they say he is) married to a
Widow. Sure I am, he never read the passage, but
some knavish Scholar exscrib'd it for him to make
sport withall. The words are these, Honour
¶ Widowes, τας ορ ομηρους, that uphold their Cha-
rity (as *Vedelinus* translates it) and Reputation, as
the Altars of God. But q. *Genebrard* himself con-
fesseth,

fesseth, that this is a patch taken out of Clemens his Constitutions. And were there any vendible commodities amongst good Scholars, that Passage would make more for the Doctor a thousand times, then all he hath produced. Let her know (faith he) ὅτι θεοταῖς πρὸς τὴν θεῖαν, that she is Gods Altar, and set her down in her house, εἰδέ γάρ τον θεοταῖς πρὸς τὴν θεῖαν πεπίσθη, for the Altar of God never useth to run or gad about. And well said, most Metaphorically Clemens ! Here's an Altar indeed ! An Altar becomes much better the upper end of his Table, then the upper end of his Church : though not out of love with the upper end in that place also. And yet men sometimes make use of these Altars, if they be richly set out.

*Optima summi
Iam via processus vetula fortuna Beata.*

A yong Scholar that was reading Callimachus his Hymn of Apollo, concerning the famous horn Altar built at Delos, hearing me and a neighbour Minister of mine somewhat pleasant about this Widow Altar, and other fond passages in those foisted Constitutions of Clemens, brought me the next morning this allusion between the passage in his Authour, and that in mine ;

Ἄριστος δύρδας θεα καρίτα σιωρχες διγόνη μηδικών φορέσσει, δομή τελεκε βασιον' Απόλλων.

That is, Carbo alleging Fathers for his gronnd, No Altar there, but a chaste Widow founded Which yet not unbecame his new devised barkie Of Widow Altar without Sacrifice.

Y

From

εΜΗΤΕ ΧΟΛΛΙΓ
δεόμετος, μή·
τέ τινος αλλα
δεσμού, Plu-
tarco. de soler-
tia Animal. p.
98.

ii. ¹Ev τοῖς
ἐπτὰ χρά-
μένοις Σεξου-
σίν. Ibid.
z See the Mag-
deburgenses,
that make many
exceptions a-
gainst them,
Centur. I. p.

544.
y' Επιτρόπου-
τα, Confecta
quædam Dia-
nyssus Exig. &
Hervetus.

z Imo cum
ad hoc super-
stes Dominus
munus prædi-
cationis obiret
ex his quæ da-
bantur, una
cum suis, vi et u
capere consue-
verat.. Indas
enim habens
loculos, &c.
Ad Apostolo-
rum postea
pedes Creden-
tes oblationem
faciebant, Ba-
ron. Ann. tom.
I. p. 513. Et
bmc locum
citat Binim,
abbas Capones

From this chaste Widom may his finde such aid,
As Phœbus Altar did from that chaste Maid;
Who with her Bow that crooked matter brought,
Which he at Delos to an Altar wrought.
That Virgins horns lay jointlesse, smooth, and sheens
Such those our Widows plaine have somtimes been
Yet was that "wonder of the World I wis;
We make no wonder in the World of this.

For the 3 Canons of the Apostles (to say nothing
how all good Scholars esteem these Canons but
as so many ¹Progrimes) he that shall reade what was
and what is presented on these Altars for the
maintenance of the Bishop and all his Clergie, (the
Tenths being then due, but not then established)
as Hony, Milk, strong Drink, I Sweet-meats, Foul,
Flesh, Roots, Grapes, Eares of Corn, Oil, Frankin-
cense, and Fruits of the Season, wil conceive them to
be rather so many Panteries, Larders, or Store-
houses, then consecrated Altars. And indeed they
were such, as are call'd in the Greek Liturgies,
μάδιτις or Oblation-Tables: which no learned man
but knoweth to be viensils quite differing from
the holy Altar; however called Altars by these
Canons, by a manifest allusion to the Altars of
Oblation among the Jews. And as ²Baronius
himself implieth, Indas his Bagge, and the Apo-
stles feet (from whence these Oblations had their
raise and beginning) may with as good reason, as
these Tables, be termed Altars. Of his place,
above all indeed, of Hebr. 13. 10. we have spoken
indeed but too much already. Lastly, I have
perused reverend B. Jewell, artic. 13. Divisio-
nem. and

and do finde, that there he cites many Fathers
that mention but one Altar in one Church, and that
placed in the midst of the Congregation; (which
this Doctor doth not observe) and that (he thinks)
this unitie of Altar was kept in the Church of God
untill the Councell of Antiochorum: But I cannot
finde, with all my perusal, one word in him, why
it should not be properly call'd a Table, and not an
Altar. But perusing withall the third Article, and
26. Division, I finde he declares himself in those
words, with which I will conclude this Chapter,
and withall (if it please the Doctor) the whole
Controversie. And notwithstanding it were a Table,
yet was it also called an Altar: not for that it was so
indeed, but onely by allusion to the Altars of the old
Law. And so Irenaeus calleth Christ, and Origen
our Heart, our Altar: Not that either Christ or our
Hearts be Altars indeed, but onely by a metaphor or a
manner of speach. Such were the Altars which were
used by the old Fathers immediately after the Apo-
stles time. And this is all that the Letter desires the
Puritan to know and observe.

CHAP. VI.

Of Extravagancies. Misquotation. Book of Fast. Chappells and Cathedrals. The Fact of taking down Altars. Altars in the old Liturgie. Children of this Church and Common-Weal. The name of the Lords Table. Ovall Table. Pleasing the people.

Querelles
& Alléments. **T**HE last Chapter contained the *Sixth* (as the *Cannibis* term it) this, the *Extravagans*, or Wild-goode of this *Second* Section. Wherein the *Doctor* diverts his fury, from the *King*, the *Counsell*, the *Parliament*, and *B. Jewell*, upon the *Writer* of the *Letter* again; but all upon *a high-Germane or pickt Quarells*, not worth two rusheapiece.

b Pg. 21; First, he chargeth the *Writer* with lending *lame Giles* a *pall of Crutches* to walk upon, and some *4 Arrows* to shoot at the *Altars*, and the *Bowing to the blessed Name of I E S U S*. Who this *Claudio Gellius*, or *Lame Giles* should be, I cannot guesse;

guesse; nor is this *Cripple* known by any in our Neighbourhood. He may be much older then the *Letter* but now sought after. And this Doctour may halt before his *Cripple*, when he talks of *Canons* 1471; and again, outrunne a *Constable*, when he denies the *Canons* of 1571, pag. 18. to require joyned *Tables* for the *Communion*. Pag. 15. you say; because you saw it in *Latine*: Pag. 18. they say; because they saw it in *English*. And you may see it, when you please, the easier, because printed by *John Day*. In the mean time, the world may see your wisdome, to trouble the *Presse* with such impertinent *Follies*.

Secondly, ^d he taxeth the Writer with seeming to cast a scorn on them, by whose direction the Book of the Fast in 1^o of the King was drawn up and published; as if it were a Novelty or singular device of theirs, to call the Latter part of divine Service by the name of Second Service: Which the Discourser fightheth. Surely this is a fierce hunting-Dog!

~~In somnis leporis vestigia latrat.~~
He hath dreamt of some Hare, and now barks after her. Unless (peradventure) all this noise be but to get a bit from his Masters, ^f ex consuetudine magis quam ex ferocitate; of a Custome he hath got to be rewarded in this kinde, not that he is any way provoked by the Writer of the Letter. For the writer speaks not one word against this Partition of the Service in the Book of Fast's. But the Vicar applying the same in his discourse (as it seems) to the Book of Common Prayer, and some of his Neighbours boggling thereto, the Writer ex-

^c Pag. 4

^e Petron. *Arbitr. in Satyric.*

^f Seneca, lib. 2.
de Ira.

cuseth it, as done in imitation of that grave and pious Book, (which never intended to give Rubicks to the publick Liturgie) and not (as might be conceived) of the two Masses used of old, that of the Catechumeni, and that of the Faithfull, a Partition, & deserted long ago by the Church of Rome it self, as of no further use in these parts of the world, wholly converted to Christianity. But D. Coal being conjured into the Circle of this Parenthesis, knowes not how to get out againe; but about he goes, and about he goes, from one absurditie to another.

g Mutatis rebus, necesse fuit mutare Ceremonias. Quia iam Catechumeni deesse inciperant, & hodie nulli sunt. Quod si sint (ut existere possint) Ju-
dex ad nos transuentibus & Turcis, quid attinet propter paucos veterem repe-
tere morem? B. Rhenanus of S. Gregorius changing of Gelasius his Liturgie, Pref. ad Liturg. Chrysost. h A Primari of Salisbury V/e, printed 1544: i A Primari set forth by the King, 1545. k K. Edwards Injunctions. In-
junctions. 3d. 1545. l Fol. 121. And so in his Injunctions. 23. m See the two Primaries.

For first, the Order of Morning Prayer is not (as this man supposeth) nor ever was, the whole Morning Prayer, but a little fragment thereof, call'd the order of Mattins, in the Primari of Sarum, as also in K. Henry the Eighths Primari, (which was in use under K. Edward for a long time) as also in the first Liturgie set forth by K. Edward himself. Besides these Mattins or Order of Morning Prayer, there were of old, ^m Lauds, Primes, Hours, Collects, Letanies, Suffrages, and sometimes Dirges, and Commendations. Some whereof are still retained in our Morning Service. So that if we should make one Service of the Mattins, we must make another of the Collects, a third of the Letany, and our Communion shalbe, at the soonest, our fourth, and by no means our Second Service.

Besides that, according to this new Reckoning, we shall have (that which I will be bold to say, no Liturgie, Greek or Latine, can shew this day) an entire Service without a Prayer for the King.

King or Bishop, which in our own Liturgie come in
after, Thus endeth the order of Morning Prayer,

Thirdly, The ^a Act of Parliament calls it Service, not Services; and the ^b Contents of our Liturgie (which is our Rubrick confirmed) followeth the old distinction in K. Henery's Prime. 9. Order for Morning Prayer; 10 the Letanies; 11 the Collects, Epistles and Gospels; and 12 the holy Communion. And therefore it was a bold part in a Countrey-Vicar, to make thereof any other Partition. And the Writer of the Letter shewed (in my Opinion) more good will, than good skill, in excusing his New-fangledness.

Lastly, the true and legall division of our Service into the Common Prayer, and the Communion, or Administration of the Sacrament; the one to be officiated in the Reading-pew, and the other at the holy Table conveniently disposed for that purpose as it is the more justifiable, so is it indeed the ancient Appellation. I will not undertake to make good the Antiquitie of S. Peters Liturgie: but I do finde that this part of Divine Service is there called *P. κονυμινόν*, and translated by S. Andreas, Communion. And in S. Ambrose his Liturgie, which all the world knowst to be very ancient, it is call'd, *Communicatio*, the Administiring of the Communion; and by other names in other Liturgies, but no where by that of Second Service. And for our own Divines; Archbishop Whitgift, being put unto it by a fierce and a learned adversary, reckons up all the parts and parcells of our Liturgie and call's this last of all, the Administration of the Sacra-

ment.

^a n 1^o Eliz. c. 2.
^b o Contents of
the Book of
Common
Prayer.

p *Eccles. λέγεται κονυμινόν*, i.e.
Deinde legit
Comunionem
Quæ ad sacram
Eucharistie
participatio-
nem populum
præparat. A
Sando Andreae
Bibl. V. Patrum
Tom. 2. p. 123.

q Sic & in Am-
brosiano, ubi
additur, &
Communica-
tio, A Sandro
Andreae ibid.

r *As. εὐχαριστεῖον*, The
thanksgiving-
part, S. Marc.
Liturg. Bib-
lioth. V. Patrum
tom. 2. p. 32.

s *πάντες ταῦτα*,
The Office
done upo the
Table, by Di-
nyssius.

t *Answer to the
Admonition,*

p. 151.

ment. And M. Hooker speaking of 'that Case,' which this man triflingly toucheth by and by after, to wit, when there is no Communion, and yet some Prayers to be said at the holy Table, doth not say (as this poore soul would imply) that these Prayers make a Second Service; but that they were de visé at first for the Communion, and that that is the true cause, why they are at the Table of the Lord. (not always neither, but) commonly read. So that those Directours of the Book of Fast, had (no doubt) their particular reason for the particular Division of those pious Devotions (which none but a slight man would offer to slight;) but never dreamt (I dare swear for them) to impose upon the publick Liturgie of the Church, any other then the ancient and Legall Partitions and Appellations.

And again, before he comes out of his Circle, he is resolv'd to conjure up such a Doctrine, as might (if any were so simple as to believe him) turn not a few Parsons and Vicars out of their Benefices in a short time: By encouraging of them (in a Book printed with Licence) to set up a Consistory in the mid'st of Divine Service, to examine the worthinesse of all Communicants. And upon what ground think you? Because the Communicants (that due provision may be made of Bread and Wine, and other Necessaries for that holy mysterie) are requir'd to signify "their names unto the Curate over night, or before the beginning of Morning Prayer, or at the least immediately after. After what? Clearly, saith he, after all the Morning Prayer, and before the Communion,

that

M. Hookers
Eccles. P. 1.
l. 5. dist. 30. p.
248.

that the *Curate* may hold a *privie Session* in the midst of *divine Service*, and impanell a *Jury* of the *Congregation*, to know whether they be offended against the partie. Clearely say all (x) other men (and his own *Latin* translation to boot) *post principium matutinarum precum*, immediatly after the beginning of *morning Prayer*, that there may be allotted some space of time to make provision according to the number of the *Communicants*. And this is the true meaning of that first *Rubrick*, that hath no reference at all to the three subsequent. The second requires the *Curate* to admonish all (y) open & notorious evill livers of those, that is, those intender to receive the *Sacrament*, so to amend their lives, that the *Congregation* may thereby be satisfied. Which were a thing ridiculously prescribed, to be done in such a *place*, or in so short a *time*, but is intended to be performed by the *Curate* (*private Confession* being not in use) upon (z) private conference with the parties. The third directs the *Curate* how to deal with those that he perceiveth (by intimation given and direction return'd from his *Ordinary*, as the (a) *Canon* interprets it) to continue in unrepented hatred and malice. These (having the direction of his *Ordinary*) he may abstain or keep back from receiving the *Sacrament*, and that (as we know by experience) in an instant, without chopping or dividing the *divine Service*. Otherwise, it is a thing unreasonable, and altogether illegal, that a *Christian man*, laying open claim to his right in the *Sacrament*, should by the mere discretion of a *Curate* be debarred from it. I would

(d)

and 15. 16.

17. 18. 19.

(x) Vel in-

mediare post

principium

matutinarum

precum, *Latin**Liturgie*.

So to a word,

*Doctrina &**Politia Ecclae-**sie Anglie.*

p. 221.

(y) They

must be no-

torious and

known.

*Answer to the**Adm. p. 102.*

or 103.

104.

(z) Let him

communicate

with him pri-

vily at conve-

nient leisure.

*The Order of**the Communis-**on 1548, p. 6.*(a) *Canon 27.*

compared with

Canon 26.

105.

106.

107.

108.

109.

110.

111.

112.

113.

114.

115.

116.

117.

118.

119.

120.

(b) Cùm enim quilibet Christianus ex hoc ipso quod est baptizatus, sit admissus ad Dominicam misericordiam, non potest jus suum cirestoli, nisi pro aliqua causa manifesta. Aquin. Summ. p. 3. q. 60. art. 6. Inquit quilibet Christianus habet jus in perceptione Eucharistie, nisi illud per peccatum mortale amittat. Vnde cum in facie Ecclesie non confiteratur amissione iusti non debet ei in facie Ecclesie denegari — alias daretur facultas malis sacerdotibus, pro suo libito, puniri hanc penam quos vellere. Lindwood l. 3. de Celebrat. Misericordiar. fol. 128.

(c) Gratianus part. 3. de Consecrat. p. 2. fol. 437. (d) Biblioth. V. Paris Tom. 2. pag. 46. (e) Ibid. p. 72. (f) Biblioth. V. P. Tom. 6. p. 75. (g) Chrysostom in Mat. Hom. 82. edit. Sarth. Tom. 2. p. 515.

be loath to put my Lands, nay my goods and Chattels, and shall I put my interest in the body and bloud of Christ to a private discretion? So might it be in the power of a malitious Priest (as our learned (b) Glosseth doth prudently observe) to mulct whom he pleas'd with this most horrible and execrable punishment. And therefore may not the Steward by any means keep back these Nimrods or fat ones of the Earth, from his Master's Table, but warn them fairly of the danger ensuing, as (c) Gratian tells us out of S. Augustine. And indeed it is against the practice of all Antiquity, that the Priest should offer of his own head, to keep off any Christened and believing man from the sacred Mysteries.

It was the Deacon (whose power, as Itouch'd before, our Archdeacons now, by Collation of the Bishop, & prescription of Time, have incorporated in their Jurisdictions) that alwaies executed this severitie: It is the Deacon, that cries out, *Tas Sōpas, tas Sōpas, Look to the doors, the doors there;* in S. (d) Basil's Liturgie: It is he that shewts out three severall times, (e) Οὐκαργεῖς ὁδοι τοιδεῖν, *On, on there, get you out there, all you that are to be catechised;* in S. Chrysostoms Liturgie. It is the Deacon that cries, *Go out all that are not to receive, go out Catechumeni;* in the (f) Ethiopick Liturgie. It is unto the Deacons, that S. Chrysostom elsewhere speaks, (g) Οὐ μητέχεσθε, *You deserve no little punishment, if conscious of notorious crimes in any of the Communi- cants, our apostle paracrytēs τάυτας ἐπαντίς, you come at them*

them to partake of that holy Table. This is it truly, the true dignitie which God hath given unto you, to look to the worthy and unworthy Communicants; and not to strown it up and down the Church in white or shining Copes & Vestments. And I verily beleieve, that from these ancient times untill this present, the debarring of unworthy persons from the holy Mysterie, hath ever been esteemed a part not of the spirituall, but the Ecclesiasticall Iurisdiction. The Curat is but to present to the Ordinary, and to admonish the offender, and that in private onely (as I should conceive the Law) lest he prove(b) proditor criminis, a revealer rather, then a healer of his Brothers infirmities. And S. (i) Austin is clear of this opinion: *Nos à Communione quenquam prohibere non possumus, nisi aut sponte confessum, aut in aliquo Iudicio Ecclesiastico vel seculari nominatum atq; convictum,* We may not prohibit any man from the Communion, untill he either willingly confess, or be openly pronounced and convicted (of some notorious crime) in some Ecclesiasticall or secular Court. (k) Dominicus de Soto is of opinion, that if a sinner do but privately demand the Sacrement of the Parish-Priest, the Priest may not denie it him, untill it be pronounced deniable unto him iuridice, that is, by some one exercising Ecclesiasticall Iurisdiction. Howbeit (l) Suarez and others differ from him in that opinion, affirming the Parish-Priest to be restrained in this case, not upon private, but upon open and publick de-

(b) Peccato occulto personae publicae misericordia remittitur. Proditor cōfessionis, aut proditor criminis.
Lind. ubi supr.
Sed quia Christus nobis debuit esse exemplū Justitiae, non conveniebat ejus magisterio, ut Judas, occulatum peccatum; sine accusatore & evidenti probatione, ab aliiorum communione separaret; ne per hoc daretur exemplum Prælatis.

(To the Prelates, not to the simple Priests)
Aquin. 3. part. q. 81. art. 2. in corp. So Tertullian; Parum hoc, si non extrema proditorum secum habuit, nec certanter denotavit. De patientia. c. 3.
(i) Tom. 9. lib. De Medicina

penitent. c. 3. Cisatius in Glos. ad v. Cor. c. 10. In summ. Aquin. part. 3. qu. 80. art. 6:

(k) In 4^o Sent. diff. 12. art. 6. (l) In 3^o diff. 67. 87. 3.

manus only. But in the case of a publick demand the
 (b) Jesuite lets down, in my opinion, an excellent
 Rule. It is requisite for the Common good, and the
 convenient order of both Church and Common-
 wealth, that all common favours, which are publick-
 ly to be disposed and distributed according to the
 merit and dignity of private persons, should be dis-
 pensed by some publick Minister, designed therunto
 by the chief person in that Church or Common-
 wealth; not according to the privat knowledge nei-
 ther of that Minister, but according to a publick
 and notorious cognisance, agreed upon in that
 Church or Common-wealth. And however a sinner
 doth by his offence against God, loose (as the
 School-men think) his right and interest in this blef-
 sed Sacrament, untill by a new Repentance, he
 makes, as it were, a new Purchase of the same; yet,
 saith (m) Aquinas, must he loose it in the face of the
 Church, before it can be denied him in the face of the
 Church: Being to be judged (as in all other Cases)
 not by any man, nor any Ministers private know-
 ledge, but according to Proofs and Allegations, be-
 fore such men and in such places only, as have po-
 wer to admit of Proofs and Allegations. The Common
 good requiring necessarily, that all such publick
 actions of this nature should be reigled by a kind
 of publick, and not private knowledge; which once
 admitted into Judicature, would soon fill up the
 Church and State with a world of Scandals, Inju-
 ries and inconveniences. And although publick de-
 manders of this Sacrament are by the Doctrine of
 these Jesuites to be publickly rejected, when their
 offences

offences are known to the Priest; either by an Evidence of Law, or by an Evidence of fact; yet because this latter Evidence of fact doth arise from a scrupulous and curious examination of the number of the persons which know the same (and how many of the present Communicants be of that number) as also of the quality of the place, the nature of the Crime, the Condition of the Witnesses, and a thousand other Circumstances; I had leiver entrust the Ordinary for altogether, then trouble a simple Curate to charge his head-piece with so many Quillets, and be liable afterwards to answer over in higher Courts, for the least misprision, and misapprehension in any of these curious pieces of Circumstances.

My practice therefore hath ever been, not to keep back, but to admonish onely, publick offenders, upon the like evidence of fact; and that not publickly neither, nor by Name. And I continue the stiffer in this Opinion, because I finde sithence the Reformation, our Church had once a Canon for the one (which still may be in some force) but never any footstep of the other, being the height of the Genevan and Presbyterie Doctrine. But for the former, there was (as I said) a Rubrick of this nature, immedietly before the Collect, *Tou that do truly and earnestly repent, &c. &c.* Here the Priest shall pause awhile, to see if any man will withdraw himself. And if he perceive any that so do, let him comune with him privily at convenient leisure, Privily, not in the Church. At leisure, not by skipping and enterloping with the divine Service. But

(n) Order of
the Commun.

1548. pag. 6.

this (though I think I am very near the right) I submit for all that (for the declaration of the practice) to the learned Canonists of our Church.

(o) Pag. 27.

His third Extravagancy is, That (o) he so faine would learn of this doughty Disputant why he should make such difference between the Chappells and Cathedrall Churches on the one side, and the Parochiall Churches on the other; The Laws and Canons now in force looking alike in all. And if there be not some cunning, to make Chappells and Cathedralls guilty of some foule Transgression. The reason that the poore man gives, is because the placing of (p) Tables in Chappells and Cathedralls is not the point in Question. The Reason that you give is void of all reason (though not of all malice) that he should do it to their prejudice: when he tells you at the first, he doth both approve in the Vicar, and imitate in his own practice their forms & Ceremonies. I should conceive, that he could not but know that the Altars in Chappells and Oratories are not amongst

(q) In 3^m par. Tom. 3. q. 83. art. 3. disp. 81. sect. 5.
(r) Q. Eliz. In-junct. 18.

(s) In-junct. of K. Edw. In-junct. 21.
(t) Certain Canons 1571. p. 8.
(u) Advertis. Articles for Admin. the Sacrament, ibid. reciv'd c. 24.

Jewels of their Churches, (the Article naming expressly the (x) Churchwardens of every Parish only.) And particularly in an observation concerning the point in hand, That whereas in Parish-churches, the ten Commandments were only appointed to be printed in little Tables, and to be fixed upon the wall over the said Communion-Boord; there is a speciall Proviso, that in Cathedrall Churches, the Tables of the said Precepts be more costly and largely painted out. Wherof this may be a reason, That in some Cathedrall Churches where the Steps were not transposed in tertio of the Queen, and consequently (y) thought fit to continue, and the Wall on the back-side of the Altar untaken down, the Table might stand, as the Altar did before, all along, and the Commandments be more largely painted out, to fill up the length and extension of the same. But he that will peruse all these Canons well, that concern the placing and displacing of Tables, shall finde, that not one of them names Cathedrall Churches; And will easily condemn this mans supposition, as childish and ridiculous, That every Injunction given the Visitours, for the Parochiall, is extendible to the Mother and Cathedrall Church, left in many things to her Locall Statutes. Vnlesse there were some other speciall directions, as to B. Ridley in the case of Pauls; which are not extant in Print, nor (as I am informed) in the Paper office. But I do not find in the Writer of the Letter, any supposable End of this Exception, beside Caution and wariness, not to give any the least offence, or stir up needless and unnecessary Controversies.

(x) Q. Eli. In
junct. 47. For
vestments, &
&c.

(y) Ordere, O-
ctober 1561.

His

(1) Pg 40.

43.

His fourth Extravagancy, is a great desire he hath to bring both this writer (and all other writers of Histories) within the compasse of the Statute of Edition, for daring to relate the Peoples bringing down of Altars de facto, before any Order of Law issued forth for their demolition. Because the People (of England) are led by Precedents, more then by Lawes, and think all thing lawfull to be done, (for example, the Rebellion of Jack Straw, and Wat Tyler) which were done before them. And therefore to write such a fine History, is fine Doctrine. And to raise Doctrines out of Narrations in Histories, is a fine & a very fine Book. Thrice happy then St Thomas More and the Lord of S. Albanes, that are already dead, and wo be to that learned Nobleman, who having much to loose, is notwithstanding commanded to relate the (a) Rebellion of Captain Cobler in Lincoln-shire, and the holy Pilgrimes in York-shire, that would appoint Counsellors and Bishops to King Henry the eighth. This is fine Doctrine indeed, when Doctor Coal (if he shold look that way) can neither be Counsellor nor Bishop, without the speciaall recommendations of brave Captain Cobler. Nay the Father of the (b) Latine History is not out of the danger of this Gun-shut: Who delivers this fine Doctrine to all Historians, That they ought to set down Fædum inceptu, the foul attempts of ill men, not to be imitated, but to be eschewed by all Readers. Yea, but with the Relating of it, he shold have written a Sermon or Homily against it. There are already publick

(a) *Acta et Mon. part. 2.*
fol. 377.(b) *T. Livius Proem.*

publick (*c*) Homilies in the Church, written of purpose against all Seditions and Rebellions. And to do this in every *Narrative* of a fact, is the fault that (*d*) Polybius finds with Philarctus; for presenting his Readers with a passionate Tragedy, in stead of a plain and naked History.

Yea but (faith the (*e*) Doctor) the History is false in matter of fact. For the Altars were not stird by the people, untill they had some Order and authoritie from those who had a power to do it. If this be made good, let the Writer defend himself for me; I wash my hands of him. Yes, there is nothing can be more clearly prou'd. For in the Letter to Bishop Ridley it is said, that it was come to the Kings knowledge already (that is, before any Order given by the King or the Counsell) for ought appears in any Book or upon any Record) that the Altars upon good and godly Considerations were taken down. Were they taken down already, before the King and Counsell heard thereof: and upon Considerations onely? Then surely, not upon any Command of the King, direction of the Counsell, Canon of the Convocation, Mandate of the Ordinary; (For where doth your Doctorship find any Commands of this nature call'd Considerations?) but upon the private apprehension of the People, instructed by their Ministers, that the form of a Table would more move the simple to the right use of the Lords Supper. For so the King and Lords, in their first treason, did clearly expresse what is meant by the good and godly Consideration set down by that King in his

(c) Against
disobedience
and wilfull
rebellion. The
worse should
give place to
the better.

(d) Hist. l. 24

Kai τὰ παρ-
πόλισα τοῖς
ὑποκεντροῖς
εξαπίθυμοις,
χρῆσαι τε οἱ
Σαγαδιογέ-
ροι.

(e) Pag. 433

Letter. Because the Doctor therefore is disposed to be merry, and to make his Readers sport, looking (like a Water-man in a Wherry) one way, and pulling on his Proofs another way ; I will tell you, what I conceive the Writer of the Letter might mean by these two Lines objected against ; although it be little materiall to the present Controversie.

2. I perceive he relates (in the first place) to the Reformation of Altars beyond the Seas (because he speaks of supreme Magistrates) which the people began by way of fact, before the Magistrates established the same by way of Law. And this Luther complains of against (f) *Caroloftadius* : that he chose rather to *bew down*, then to *dispute down* Altars. Although some (g) others write, that *Caroloftadius* had herein the assent at least-wise of the Magistrates then residing in the Castle of Wittenberg. However Luther was enflam'd against him, that he durst in the time of his absence in *Pathmos* presume upon so punctuall a Reformation. (h) *Gerardus* likewise finds no fault with the thing, but with the manner of the Reformation, which the *Calvinists* made in this particular of the Altar : That they did it *secubibus et bipennibus*, with Axes and Hammers, and not with the power of the Magistrate, instructed thereunto by the Ecclesiastical Synod. So *Iacobus* (i) *Andreas* gives *Besa* thanks, that however he maintained the matter, he did so clearly express his dislike of the manner of this Reformation, done (as *Andreas* saith) *argumentis & Insibim*,

(f) Tu vero
irruis & tur-
bas cies, alta-
ria demoliendio & sacra
zollendo,
—cum è fug-
gesto docen-
dum fuisset.
Ec. Luthers,
Sermone, De
sis que non
necessariè exi-
guntur 1522.
Oper. tom. 7.
p. 276.

(g) Melchior
Adams in vi-
ta *Caroloftadii*,
ex Skidan.
lib. 3.

(h) Tom 5. de
Sacra Cesa.
diff. 261.
(i) Colloq.
Spanke.

Prohibitions, rather with Arguments from *Clauses* and *Statutes*, then with Syllogismes fetch'd from the Word of God. And thus this Reformation of Altars began in the Churches beyond the Seas : Of the which we may say, as the Romans did of (k) Pompey the great, *Ex dñe narpis plautor rixam, that was a faire and a happy daughter, though brought forth by an ugly and odious Mother.*

2. And in the second place, I do conceive, that the Writer holds it a very easie matter to prove the same by way of *Fact*, to have been observed in all the taking down and setting up of Altars, practised here in England, in these last Reformations.

K. Edward himself complains of this kind of people, that did enterprise to run before (l) authoritie ; & declares how (m) he with his uncle the Protector, and Counsell, divers times in the first and second year of his reign, did affay to stay innovations or new Rites in this kinde, though not wish that succeſſe he wished. Howbeit (as it is there said) he did not punish them, but granted them a Parliament-pardon for these disorderly attempts ; because his Highnesse took it, that they did it of a good zeal. Where you have a clear exposition of those words we Spake of even now, *good and godly Consideration*. And Q. Mary her self, as forward as she was to set them up again, yet could she not make such hast of her *deformation* in this kind, but she was prevented by the superstition of her (n) Zelates, who no doubt had likewise their Considerations. The same may be said of Q. Elizabeth : That before her Injunctions could get forth, (o) In many and sundry

(k) Plautus
in vna Pom-
pen.

(l) Proclam.
before the
Communion.

(m) 5. & 6.
Ed. 6. c. 2.

(n) Cooper in
his Chronicle.

(o) Q. Eliz. in
her last Injunc.

fundry places of the Realm, the Altars of the Chur-
ches were removed : And much strife and contention
did arise amongst her subjects about removing of the
steps of the foresaid Altar. And all out of private
Considerations. This irregular forwardnesse of the
people the Writer of the Letter doth touch indeed,
(though but in a word) but doth no more ap-
prove of, then I do of your stickling in this sort
for Table-Alters in the Church, upon pretence
of the Pietie of the Times (another Consideration up
and down) and running before the Declaration
of your Prince and the Chief Gouvernours of the
Church in this your fancy and imagination. This
answers another Hubbub the Doctor makes,
(p) that the Altars stood longer, then for two years, in
K. Edwards time. They stood three or four years
before the Kings Declaration, but not one com-
plete yeare, before this godly Consideration had ta-
ken them to task. And this Declaration is there-
fore in the Letter call'd a kind of Law, because it
was neither Act of Parliament, nor a meere Act
of Connell, but an Act of the King sitting in Coun-
sell, which (if not in all things else) without all
question, in all matters ecclesiasticall, is a kind of
Law. And if it be more then a kind of Law, the
more it is for the Advantage of the Writer, and the
more impudent is this Companion, that in all this
Section, from the beginning to the end thereof,
hath set himself to thwart and oppose it.

(q) Pag. 28.

His fifth Extravagancie, is to impose upon the
(g) Writer of the Letter, that he should averre the
name of Altars to be only used in the Liturgy of 1549.
Where-

(n) Pag. 37.

Whereas the *Letter* saith no more, but that it is *passim*, every-where there used without scrupulositie. And whereas he taketh the *Writer* for want of leisure to finde the word *Boord* once, and the word *Table* once, in that *Litur-gie*, I perceive plainly, that he is more busie a great deal, then the *Writer*, who peradventure came not so late from his Horn-book as this *Dottour* did, to minde the joyning together of *Letters* and *Syllables*. For though upon perusal in cold bloud, he can finde the word *Boord* but once, and the word *Table* but once, in all that *Litur-gie*; (And he must cry, *Euphuia*, in Print, to all *England*, to come out and see this sublime curiositie) yet will I undertake to shew unto him the word *Boord* twice, and the word *Table* six times used in that *Litur-gie*, if he will but promise to shew unto me, how he, or I, or the *Writer* of the *Letter*, or the *Reader* of this scribble, may be six pinnes the better for this doughtie observation.

His sixth *Extravagancie* goeth a little beyond his companions, and lacks but a grain of a *Capricho*; That the *Writer* of the *Letter* deserves first to be burnt as an *Heretick to the Church*, and then (at the same instant) to be drown'd as a *Traitor to the State*, for using in a Kingdom these desperate expressions of *Children of this Church and Common-wealsh*. Here is fine Doctrine indeed, That all *Children of this Church*, must be *intra partem Donati*, down-right *Puritans*: And all that mention here any *Common-wealsh*,

(r) Robert Guerin Epist. l. 2.
in Clotario.
And Bellfou-
rest after him.
The Storie
doubted of by
President Faul-
chet, (who
thinks there
was no such
Reitelet, as he
called him) and disputed
against by
Pasquier des
Recher. l. 3. c. 7
(s) Epist. 40.
Jerusalem
which is a-
bove is free,
which is the
Mother of us
all. Gal. 4.
De qua præ-
dicatur, quod
in toto mundo fructificet
& crescat.
Aug. tom. 7.
contra Cres-
con. Grammat.
l. 4. p. 212.
(t) Hæc est
Eva mater
omniū viven-
tiū. l. 2. in
Luc. c. 3. Tom.
5. p. 22.
(u) Miser no-
stra Ecclesia
est. Hier. tom.

4. in Ezech. l. 5. in c. 16. p. 82. i. (x) Quales debent esse Ecclesiæ filii? quales? pacifici.
Aug. tom. 8 in Psal. c. 27. (y) Ecclesiæ pueri vocantur, qui ecclesiis mandatis in-
serviunt. Tom. 1. in Job 29. p. 466. (z) S. Elif. c. 2. c. 4. c. 9. Elif. c. 1. i. fac. c. 22.
3 fac. c. 12. 21 fac. c. 9, 10, 17, 18. (a) See King James his works, p. 485. 528. 544.
545, 546. And most of these expressions to his people in Parliament,

ches of K. James in Parliament, that mention without scruple the Common-wealth of this Kingdom. Shall the Fathers learn Criticismes to speak of the Church ; and K. James, expressions to speak of Kingdoms, from this railing Philistine ? For the Writer of the Letter one half is too much ; a quarter of an eye will serve the turn, to see what he means, and to see what he means not, by the one and the other. The Children of this Church, be those (in his stile) that will give eare to the voice and Canons of this Church : The Children of this Common-wealth, are such as obey the wholsome Lawes and Reiglement of this State and Kingdom. But base Sycophants, that slight the Canons of their Bishops, and undertake to refuse the Reiglement of their Princes, (though they hope by flattery to prey upon either) are (as the Writer thinks) no true Children of the one or the other. As this man by his allusion to Donatus the African, shews clearly what he would be, if he were to chuse : *Donatus potius quam Na-tus*, No obedient Child, but a domineering Father in Gods Church. Howbeit the man (give him his due) is not infinite in his Ambition, nor so malicious, as he seems, against the Puritanes. For whereas S. Paul in his first to Timothy, reckons up a long Catalogue of Graces, to be blameless, vigilant, sober, modest, learned, hospital, and I know not what ; the man is content, the puritanes take all these for themselves, and the glorious Titles of Children of the church and Servants of the Common-wealth, so as they leave him but the first in that

that Chapter, *a desire to be a Bishop*. Which great pitie it were so *Indicious*, a *Divine* should not enjoy as long as he lives.

His seventh *Extravagancy* is this, To conceive that *none was ever scandalized at the name of the Lords Table*: (b) And to charge the Writer for making this Supposition to *perswade the people, that questionlesse such men there are*. Surely there are of that kind but too many in the world: Some, that (because it stands not *Altar-wise*) call it a (c) *profane Table*; some, an (d) *Oyster-boord*; some, an *Oyster-table*; and this *Vicar himself* (if the Neighbours charg'd him rightly) a (e) *Treſte*. Nay, this *Indicious Divine* implies very strongly, that the *name and fashion of an Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand*: Which could I beleeve to be true, I would my self be ashām'd to be such an *Enemy to Piety and good works*, as to give it any other Appellation, then that of an *Altar*. Beside that, there goeth from hand to hand, a pocket-Determination, as said or read in one of our *Universities*, to prove the *lawfulness of Bowing before the Altar*. The *Altar*, I say, not the *Table*, by any means. For in this short *Discourse* (which held me but one half-hour to read over) this word *Altar* is thundred out one hundred and five severall times, and the *holy Table* scarce once named (in themans own exprefſion) in the whole Treatife. And whether the Authour may not be suspected to be *ashām'd of the name of a Table*, I will leave you to gueſſe by this which followeth.

(c) Rhemists,

1 Cor. 11.

(d) Pag. 21.

(e) Chap. 1.

If he saith, the Rubricks of all the Greek Liturgies, and more especially of those of S. Basile, and S. Chrysostom, (the rest in truth, having in a manner no Rubricks at all, do require προκυψα fieri λυπεῖν τὸ δωραγήπιον τὸ ἀγιας θαύματος, That Courtesies or Adorations be made before the Altar or the holy Table. At which Quotation, you would sweare the word Altar were to be found in these Rubricks up and down, but the word Table scarce at all used, but brought in by this Protestant Doctor, to comply with our owne Liturgie. Whereas, the cleane contrary way, these προκυψα are there required to be made (and decently, as I think) before the holy Table; but no mention at all in any of those Rubricks, of δωραγήπιον, or the Altar, in any good or Authentically (f) Copy. There is indeed a lame and imperfect Liturgie of S. Chrysostom, set out by (g) Erasmus, one Rubrick whereof doth say, that the Priest, and the Deacon, do make πετραιας πέντε τὸ ἀγιον δωραγήπιον, three Reverences towards the holy Altar. But, beside that the compleat Copies have no such Rubbrick in them, Erasmus translates (h) δωραγήπιον in that place, sanctum sacraarium, the holy Chancell, not the holy Altar. True it is, that the Papists (whom the Doctor doth not a little imitate) do in all these Liturgies familiarly translate ιππαὶ θάνατοι, The holy Altar, in stead of The holy Table. Whereas πάντα doth ever signify a Table; but δωραγήπιον doth not ever signify an Altar. For in that place of Socrates, lib. I. c. 25. (in the Latin; but c. 37. in the (i) Greek) cited in the same Determination, it is not well translated

(f) Neither
ia those in Biblio-
blottb. Ver.
Part. tom. 2.
Parisii, 1624.
Nor in those
set out at
Paris by Mors-
lius, 1560.
(g) Parisii,
1537.
(h) Missa.
Chrysost.
Gregor. por-
to. per Wecke-
lium, 1537.

(i) See forth as
Paris by Ro-
bert Stephen.
1544.

ted by Musenius (whom the Doctor followeth) Alexander going into the Altar, did fall down on his face before the holy Table. For it ought to be, Alexander going into the Quire or Chancell, did fall down, &c. For (k) εἰς doth signify a motion to such a place, as the mover may be at the last εἰς, within that place. But Alexander could not be within the Altar, but very properly within the Quire or Chancell, δυοτάριον, Altarium, Sacrarium. It signifies a Chancell as wel as an Altar, saith the old (l) Glossary And so Erasmus doth often translate the Word, as I noted before. But this Humiliation before the holy Table, had never prevailed against Arius, as this Determinatour thinks, unlesse by hook or by crook, it had been eak'd out to an Adoration before the Altar.

(k) Τὸ εἰσώ
γερόπαθον
εἰς τὸ θέατρον.
Euſtath. in
1. Illiad. p. 39.

(l) Found annexed to some manuscripts of Cyril, and set forth by Henry Stephen 1583.

However, that this private Letter, written to be perused, and to die in the hands of Drwines onely (and not so much as once read to the Alderman of Grantham) should be endited to humour or perswade the People, is a Calf already, and may in time prove a more bellowing creature, if venom and malice doe not metamorphize the same to that deformed reptile that walks upon the Belly. But the true Adversary this passage in the Letter reacheth at, is the Church of Rome; which, upon the Reformation of her Masse by Pius Quintus, directed to the Councell of Trent, hath quite left out of her Canon, this very name of the holy Table, against the practice of all Antiquite, and the precedent of the Liturgies of all ages, and Nations that ever I could set eye upon. And

And I shall crave the patience of the Reader, if I enlarge my self a little in this particular; because it may conduce (peradventure) to enlighten all the Corners of this little Controversie.

S. Luke is stil'd by S. Paul (as you know the (m) man whose praise is in the Gospell. And (as some of the Greek Fathers are of opinion) the Gospell of

(m) 2 Cor. 8.
18.

S. Luke dictated by S. Paul, is call'd in one place,

(n) S. Paul's own Gospell. There being such a har-

(n) Rom. 14.16.

mony of expressions between the one and the other. Now look what S. Luke calls that Vtensill

upon which the Rich man did eat his meat, in the (o) 16th, he calls the same, which our Saviour

(o) Luk. 16.21
* Luk. 22.21.

did celebrate the Supper upon, in the * 22th Chap-

ter of his Gospell: and that is, τρίποδα, which

the Grammarians derive of (p) τρίποδες, a four-

(p) Erym. Mag.

footed Table. S. Paul likewise speaking of set pur-

pose and in a continued discourse, (Neither of both,

as I desire you to observe well, S. Paul doth in the

Epistle to the Hebrews) doth call that Utensill, up-

on the which they in the Primitive Church did

celebrate the Lord's Supper, τρίποδα, a four-footed

Table likewise. And in all the new Testament,

there is no one place, which treating purposely

and literally of the Sacrament doth give the Utensil-

l it was celebrated upon, any other name or Ap-

pellation. The syriack Translation calls it ΤΡΙΠΟΔΟΣ

in the 22th of Luke. Which is the (q) same with

τρίποδα, a Table, the word in S. Mathew, Hebrew

Gospell set forth by (r) Münster, derived of the verb

τρίπον to Messe or seton, from the Messes standing

(q) Aria
Montan in
Lexico Syriaco.

(r) See Mun-

ster's Hebrew

Gospell of S.

Muth. p. 524.

(s) Pagnin.

(t) Mercier.

(u) In his An-
swer als Repli-
que.(x) Libro 2. de
Missat. 17.(y) Instit. I. 6.
6.5.(z) In Fulke's
defence. c. 17.
p. 174.(a) Instit. I. 6.
6.5.(b) Set forth in
Syriack and
Latine by
Guido Fabri-
cian. 1671.
(c) Biblioteca
Pantom. 6.
p. 79.(d) De Sacra
Missa. 2. 2.

thereon say (s) some, or from the Mission and extension of the same, as being more extended in length then in breadth, as (t) others conceive. And in the Syriack and Latine Testament printed in Rome with curious Pictures, Christ and his Disciples are painted sitting upon such a long and four-footed Table: As Mounseur (u) Moulin observes to have seen them set forth in the Gallery of a French Cardinall. (x) And Bellarmine is of Opinion, that the Apostles all their time called this *Vensill* by no other name, especially not by the name of an *Altar*: The learned Bishop of (y) Duresme agreeing with the Cardinall in this Opinion, though not in the reason he gives of the same. Some while after the Apostles age (but how long that while may be, we have already handled) this *Vensill* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as Gregory (z) Martin tells us) the Greek Fathers call it more often *Table*; the Latine, more often *Altar*. But as our learned (a) Bishop conceives, it was more rarely call'd *Altar*, of Greeks and Latines, then *Table*. However in S. Basil, and S. Chrysostom's Liturgies, it is in the Prayer before the Consecration, and in all the Rubricks, call'd a *Table*. It is so in the (b) Syriack Liturgie of the Patriarch Severus, who useth the same word ΜΙΣΗΣ which we speake of before. It is so in the Ethiopian Liturgie, call'd (c) *Miraculosa Mensa*, a miraculous *Table*. The word is used by (d) St. Ambrose, in his Books de Sacramentis. Nay it is used

used in the *Romane Pontifical*, in the very (e) *Prayer of consecrating the Altar*. But upon the Reformation, the words began to be examined and more narrowly look't unto by both parties. The Protestants, because they make it a Communion or a Supper, and no Sacrifice, therefore they call it Table onely, and abhorre from the word Altar, as Papisticall, faith (f) Gregory Martin; And very truly, for those times he wrote in. For D. Fulk, when he comes to answer that passage, doth no way flinch, but clearly confesse that it was so here in England. (g) With we indeed it is, as it is call'd in Scripture, onely a Table. And this Book was dedicated to Q. Elisabeth. And what did the Papists on the other side? Although in their writings they give us smooth words, as this our Doctor doth, That they do with the Fathers approve equally of the one and the other appellation; yet when they come to reform their *Canon of the Masse*, they never use in Rubrick or Prayer, neither literally, nor so much as by Allusion, this word Table. Let any indifferent Reader therefore judge, if the Writer of the Letter had not then some cause, and my self now much more, to wish that the *Lords Table* may not be conceived to be a new name, and that the good work in hand may not make the unlearned sort of men ashamed of it.

Hiseighth Extravagancy is this; That having conferr'd with the Ioyner, which wrought the Table upon the which our Saviour Christ celebrat'd the Supper, he hath found it to be of a more

(e) *Pontif.*
Greg. 23. 1582.
P. 145. *Pontif.*
Pis quartis 562
p. 136. *Adesto,*
Domine, de-
dicationi
hujus mensa
tua.

(f) In *Fulk's*
Defence c. 17.
pag. 174.

(g) *Idem*

(b) Ps. 44.
 (c) Nonnus in
 13. Iosan and
 little before,
 O προτελ-
 τομόνενδυο-
 καὶ δεκαχι-
 λον διεύθεν.
 (k) Ps. 117.
 3.
 (l) In summa
 de Eccl.
 (m) Vnde &
 quidam metri-
 cè dixerunt.
 3. parte, q. 8 t.
 art. 2. ad 1^o:

curious composition, then we took it for, to wit, of an (b) Oval form. Which surely is some addle Egge, hatch't by the winde of his own imagination. Nor doth he offer to cite any Authour for it. (i) Nonnus doth seem to call it indeed a Circle;

Ἄρχοταν τοπονόμοσόργυοι τράπεζας.

But that is in regard of the Apostles filling of the Table, and sitting (as those Olive-branches in the Psalme) (k) round about the Table. And so is the Verse to be understood, which (l) Turrecremata calls the Verse of the ancient Divines, and (m) Thomas Aquinas, the Mecetre-verse.

Rex sedet in cænaturba cinctus duodenâ,
Setenet in manibus se cibas ipse cibus.

That is,

*The twelve Apostles in a Ring
 Sate at the Table with their King:
 Who in his hands himself did bring,
 The Food and Feeder being one thing.*

And there was amongst the ancient Jews a round and circular kinde of sitting at meat, call'd in Salomons (n) Canticum Canticorum having Octos rotundos, Sphericall Rooms, with banqueting-beds suitable to the place, as that great (o) Critick doth describe them. But this Oval form is the Doctors own Invention, and he might challenge, if not a Triumph, yet an Ovation for the same, could it be handsomely accommodated to those Benches, Stools, Chairs, and other Furniture he hath bespoken for his Table. For he saith, it was compassed round about

(n) Cantic. I.
 12.

(o) Casaub.
 Exercit. 16.
 p. 494.

about with Beds; which how it could be about
 an (p) Oval Table that held thirteen (or more, as
 (q) some are of opinion) but that those of either
 end must make long armes to reach at their
 meat, and especially to take the bread from
 our Saviours hand, can never be clear'd without
 another bout in *Geometry*, and as long a
 wrangling about *Sphericall*, as we have had al-
 ready about *Angular* figures. For let these Fea-
 sting-couches be three, as (r) *Scaliger*, or four,
 as (s) *Casanbon* will have it, yet will it pose 24.
 of the neatest Gentlemen Vshers about the
 Court, to sit them so about an *Oval Table* of this
 Diameter, but that some of the Ghests must suffer
 a kinde of *Strappado* in their armes, when they
 reach at their *Vicuals*.

The last Extravagancy (of more (t) vagancy than
 any of the rest, as wandring like a Gypsy up and
 down his Pamphlet from one end thereof unto
 the other) is this, That he chargeth all this Letter
 (written to Clergie-men, and them onely) to be
 composed *populo ut placaret*, to please the people.
 And I must confess, it is a heavie case, as you
 lay it. A phantasticall Vicar may not call his
 Communion-table, an Altar, as the Papists do, nor
 change it to an Altar of Stone, without the leave
 of his Superior, but his Ordinary, or this fel-
 low that looks like a Ordinary, must check him for
 his devotion, and all to curry favour with the
 multitude or people. Nay the Vicar, though after
 that fashion of the ancient Kings of (u) Persia
 he hath *cares* planted in every corner of his

Church

(p) Pag. 44.
 (q) See Suarez
 in 3^o. A. 81.

(r) Joseph. Sca-
 ligier de emen-
 datione tempo-
 rum 1.6. p. 27.
 (s) Exercit.
 16. p. 494.

(t) Pag. 10. 42.
 48. 58.

(u) Xenophon
 in Cyropedis

Church, may not by this domineering fellow be suffered to determine, who can heare him, and who not, rather then the deaf Adder of the Parish, the *common people*. Lastly, this *Vicar*, being no dull Spectator or contemplative piece, but è *meliore luto*, a right blade, and of the *Active* Mold, cannot thwack these Russet-coates as they well deserve, but he must be most basely used, and exhorted to Peace and Charitie by this supposed *Ordinary*, out of a trick to please the people. O *Literam illiteratissimam* ! O Letter fit to make litter of, for offering in this sort to pull down the *Steeple*, and winde up the *People* ! There is a kinde of *Venome* that makes a man laugh ; and of this operation is this part of the *Libell. Diogenes* would fain triumph upon the *ambition of Plato*, but doth it with a far more swelling ambition. The ambition of this Text had never been blown up with the blast of the *People*, had it not been for the pride and ambition of the *Commentator*. It is a certaine judicious Divine had an itching desire to be in print, and to build a new house upon old ruines, carrying this poore Letter but like a *Pageant* of conquered Countreys, to set forth and adorn his *Triumphall Chariot* : but for whote (no small) iadiscretion, I might have said of this Letter (destinied to the perusal of a few *Churchmen* of one Neighbourhood only) as Aristotle once said, either of his *Phyficks* (as (o) A. Gellius) or *Metaphyficks* (as (p) Plutarch conceives it) that it was *B'nesdoum* & *no o'medoum*, that it was *published and unpublised*, before the Edition of this

(o) *Aulus Gel-*
lianus. Attic.
L. 20. c. 5.
 (p) *Plutarch.*
In vita Alex-
ander.

this railing Pamphlet. However the man (we conceive to be aim'd at in this malicious passage) hath better reason; then D. Cael, to know, (q) quām breviter & infasti populi Romani amores, (q) Tacit. An-
how bridle and unlucky a repose it hath been in nat. lib. 2.

all Ages of the world, for a man to stay himself upon the unconstant multitude. And yet if he were a *Dioecesan* (as you seem to make him) he were as very a mad one as ever scap'd *Bethlem*, if he should give way to such a flight and un-discreet *Church-man*, by odd humours and conceipts of his own to scandalize the people committed unto him.

The first Protestant of the Reformation (whom you falsely pretend to imitate) had a better opinion of the Common people. We have prov'd already, and that at large, that the first inducement of K. Edward and his most able Counsell, to remove your Altars, and place holy Tables, was to root up superstition in the mindes of these (by you so much despised) Common-people. And if you be (I will not say a *judicious*, but) any Divine at all, how dare your Mothers Sonne in such a State as this, in such a Church as this, and under such a Prince so beloved as this, speak so contemptibly of these so many provisionary Saints of God, so many Nerves and Sinews of the State, so many Arms of the King to defend his Friends and offend his Enemies, as are these, whom (for want of wit) you jeeringly call the Poor people? This is a

C c kinder

kind of Zion, which (the more is the pity) often offend, but is not, for all that, to be left's by
any man's whip, but by the rod of the Prince his
accustomed Governour. If you have obtained
a care of souls over any people, you are a poore
fool your selfe, if you conceive them therefore
to be your own. I tell you, they are none of yours;
they are the King, they are God's people. If you
feed them, they feed you, by those setled means
which God and the King have provided for you.
And being of so phond and ignorant spirites, as all
your Pamphlet speaks you, for feare you should

(r) concil Sis-
mondi, tom. 2.
concil Parf.
6.c.23 sub Lu-
dovico Pio Im-
peratore, Anno
829.

Nec sibi dominum
natum super-
bus usurpare
contedat. Ful-
gent de veritate.
Pred & Gra-
tia. l.2. Debet
Pontifex habe-
re Paternam
severitatem, &
Maternam pie-
tatem, Lombard.
in 2.1. 1. ex
Ambros.

(f) Vales. Mar.
An vos consu-
lere scitis, Con-
sulem facere
nescitis? Caius
Figulus Dictu
graviter & me-
ritio, sed tamen
aliquanto me-
lius non dictu:
Nam quis Po-
pulo Romano
iraci sapienter
potest? 29. c.3.

despise any admonition of mine, I will lessday you
in this point, in the words of a Nationall Coun-
cell. (r) Because there are bus sae too many that carry
no Fatherly affection, that adomineering spirite, to
wards the flock committed to their Charge, and like
badgers blown up with the wnde of arrogancy, con-
ceive their people to be owned by them, and not by
Christ; we would have them knowe their Savior
In the 21 of JOHN, IF THOU BEDE ME, FEED MY
FLOCK, MEAS, INQUIR, NON SVAS; MINE, good Sirs,
not your flock. And therfore with more than a pre-
sumptuous vanity to fight your neighbours, and so if
they were your own, when they are none of yours, but
Gods people.

I will conclude this point with the observa-
tion of a Heathen man, (f) Ne sed populo Romano no-
mo sapienter potest. You may (when you are dis-
pos'd to make som Chriftian sport,) prove agree-
but you shall never prove a wise or judicious man,
by these never and always against the people

CHAP. VII.

Canonicall standing of the Table.

In medio, what they signify.

*Table in the midst of the Quire, in
the Easterne, so in the Westerne
Churches. The Rites of the Church
of Antiochia. The Diptichs.*

IN all this Section of the (a) Fixing of the Altar, or Communion-Table as the upper end of the Quire, (where you see the Altar is perkt up already before the Communion-table in this new Horsdry) there is nothing offered more then what hath been already handled, worth the Readers perusal, were it not that Reverend B. Jewell may not be left undefended from the irreverent usage and slights of this whiffler. To the writer of the Letter he hath nothing to say, unless he can make him say what he never imagined; (b) that the Table should stand most Canonically in the body of the Church. No such matter in all the Letter. It is there only affirmed, that the Canons allow it not to be fixed to the End of

C C 2

(b) Pag. 49.]

(c) Letter 51.

the Quire (where the Writers, be he Canonist or none at all, would have it,) situated, when it is not used, and used not, when the Minister may be heard of all the Congregation,) but to be made of a moveable nature, to meet with those Cases in the Law, in the which, without this transposing thereof upon occasions, the Minister (were he that senior with the sides of brafce,

(d) Homer. Il. 5.

(A) Ο στόραν ανθράκα, ποσταλλειν τον οὐρανόν.

That is, Who equal'd with his voice

Full fiftie men in noyse)

could never bee heard of his Congregation. And happy was reverend Jewell in this poynt of Controversy : for he had to do with a learned and ingenuous Adversary, (e) who confess he never meant the people shold understand any more of what was said at the Altar, then what they could guesse at by dumbe shewes and outward ceremonies. This is faire dealing yet; and gives us opportunity to ask him again, Why then do S. (f) James, and S. (g) Mark, in their severall Liturgies, give the people so largel a part in all the Prayers and Lectures poured out at the very Altar ? But these new Reformers, though they prepare and lay ground for the same, dare not (for fear of so many Laws and Canons) apparently profess this Eleusinian Doctrine. They are as yet busied in taking in the out-works, and that being done, they may in time have a bout with the Fort it self.

(e) D. Harding
in B. Jewell,
3. Artic. I. p. 45.

(f) S. Iacobi Li-
turg Euolyn-
pius Episcop.
per. &c.
Bibl. vet. Patr.
tom. 2. p. 21.
(g) S. Marti Li-
turg. Et; Na-
ripay, &c., etc.
Tos. dyr. &c.
Ec. Ibid. p. 40.

But he tells us, (h) that the 82 Canon, that saith the Table shall be placed in the Church or Chancell, so as the Minister may more conveniently be heard by the Com-

(b) Pag. 10.

Communicants, is a matter of Permission, rather than Command. He saith so indeed, but without any authority or reason. I hope the reverend house of Convocation is not convened, or licensed by the King, to make Permissions, that men may do what they list; but to make (when they are confirmed by the (i) King) strong and binding Canons, (i) 25. H. 8. to be obeyed by the Subjects, and to be pursued by all the Ordinaries of the Kingdome. And so is this Canon a Conditionall Law, of the same nature with a Conditionall Proposition, growing to be of an absolute and Categoricalall force, when the Condition begins to exist, though before suspended, and in deliberation. And if the Table be so far esloigned and removed from the people, that they cannot possibly bear their Minister, when he officiates therupon, the Ordinaries in this case, are not permitted, as this man conceiveth, but absolutely required to transpose the Table. And his Majesties most prudent Determination, in the case of S. Gregories, makes the Ordinaries indeed Judges of the Fact, and the existence of the Condition, as was most fitting: but that once agreed upon, it makes them by no means Arbitrators of the Law; which if you do not literally follow and pursue, the parties are left to their ordinary Appeals, as in other cases of grievances and abuses. For in all other sentences Ecclesiastically, the Judges are not to pursue their own sense, but the sense and meaning of the Canons.

(k) *rea, but the Altars may soon be mounted up by (k) Pag. 51.*
steps, that the Minister may be seen and heard of the

Congregation. I cannot tell you that neither, without new directions. For the (l) Orders made 1561 require plainly, that if in any Chancell the steps be transposed, they be not erected again. And these were high Commissioners grounded upon the (m) Act of Parliament, who set forth these Orders. Which how far they binde, I dare not determine, being (as you say) none of the ablest Canonists in the Church of England.

(l) See Ord. 10.
Octob. 1561.
pag. 2.

(m) 1. Eliz. c.1.

(n) Pag. 49.

(o) Pag. 76.

(p) Canon 82.
*not without an
ancient precedent.* Nehem. 8.
And Ezra the Scribe stood upon a Pulpit of wood, which they had made for the purpose. And the Deacon reads the Eulogium, εὐωνοήσαντος, in S. Chrys. Liturgie.

But (n) he must first shew us where it was determined by the Ordinary of the place, that Morning and Evening prayer shall be said only in the body of the Church, before he venture on such new and strange Conclusions. And for the Rubrick, it saith only, that it shall be so placed in Communion-time. And just so saith the (o) Letter, and no otherwise; *In the body of the Church, or of the Chancell, where Morning & Evening prayer be appoired to be read, when the Communion is to be celebrated.* So that you see our Coal begins to be quite extinct, and to yeeld nothing but vapour and smoke for a parting farewell. For considering that both Provinces (God be praised) have been so lately visited, what needs the writer saddle up his Horse, and visit them over again, to know where the several Ordinaries have appointed the Reading-pewes in every Parish-Church to be erected? Erected they must be in some convenient place, or else the (p) Canon is not pursued. Wherelover that Convenient place is in Church or Chancel, thither, in this case of the peoples not hearing their Minister, the Communion-table is to be transpo-sed

sed: ~~that is to say~~. But he tells us * *our Coun-*
try churches for the most part are so little, that this
provision is superfluous. What pity is this!
 that as (g) *Alphonſo the wize* (in other matters, in
 this no wiser then our *Doktour*) bemoan'd him-
 self very much, that he was not at Gods elbow
 to put him in mind of some things, when he was
 at work in the *Creation* of the World; so that
 this *Judicious Divine* had not been at the elbow
 of that unexperienced Prelare Archbiſhop *Ban-*
croft (whose very *dreams* were wiser then his
Morning-thoughts) and the rest of his *Brehren*,
 when they were in hand with that superfluous
 work of the 141 *Canons*! Why man,

* Pag. 28.

(r) *Eccleſia, Fœmina, Lona.*
 What Country of Europe can yield you fair, if
 England affords but small Churches?

And having shot his childiſh shaft,
 —— (t) *telumque imbelli sine icta,*
 at the writer of the Letter, he falls once more (as
 Kestrels love to feed on dead things) to rake into
 the ashes of Reverend Jewell. The Vicar (sup-
 pos'd to have but a small *Study of Books*) was de-
 fired for his satisfaction, That *Communion-tables*
 have heretofore stood in the *midſt* of Chancells
 and Churches, to (t) reade ſome places out of
Enſebium, S. Auguſtin, Durandus, and the fifth *Ca-*
cell of Conſtantinople, in a Book chain'd in his
 Church, to wit, *B. Jewell againſt Harding*. To
 the which, the *Doxam* fitting in his Chair (that
 may prove *Episcopal* one day) and making triall
 how the ſtyle and language would now become
 him,

(q) *Ore enim*
blasphemo di-
cebat palam,
ſi à principio
creationis hu-
manæ Dei
confilio inter-
fuerit, non-
nulla melius,
ordinata que
condita fuile.
Roderic, Sancti
Hift. Hift p. 4.
c. 5. ex antiquis
Appalib.

(r) *P. Heylin.*
 46. 1.

(f) *Aeneid. 2.*(t) *Lect. p. 77.*

(u) Pag. 53.

him, he speaks, or rather pronounceth in this manner, (u) And read him though we have, yet we are not satisfied. And this is somewhat a strange Case. Three great Princes successively, the one after the other, and foure Archbishops of very eminent parts, have been so satisfied with the truth and learning of this Book, that they have impos'd it to be chain'd up, and read in all Parish-Churches throughout England and Wales; and yet careth

(x) A.D. 1.8.17.

(x) Gallio for none of these things; For we D^rs No-sotros are not satisfied. And why good Gravity, are not you satisfied? Because Eusebium speaking

(y) 3. Article,

of the Church at Tyre, hath it in the Greek, ο μέση, which is not (as (y) Bishop Jewell interprets) in

p. 145.

(z) the midst of the Church among the people, but (z) in the middle of the Chancell in reference to North and South. And well said Doctor; I had thought

(v) Pag. 53.

Eusebius (or rather the Panegyrist in Eusebius) had been describing in that place a brave Chancell set all about with Seats and other Ornements, and that he had placed the Altar in the very mid^e of that Chancell. But I see I am mistaken, and so is

(a) Artic. 3.

(a) B. Jewell, (b) B. Morton, (c) D. Fulk, (d) Hos-

p. 145.

piniian, (e) Mornay, and (f) Monsieur Moulin, as

(b) Instit. L. 6.

well as I. For the Panegyrist it seems is there

c. 5. p. 462.

(c) In 1 Cor. 11. painting a sea-card of the Winds, or the foure

p. 528.

(d) De Orig. A1. tar. c. 6. p. 35.

(d) De Orig. A1.

(e) De Miss. l. 2. But the Doctor in this

c. 1. p. 177.

(f) Repl. a la

Repliq. controv.

l. 2.

Conceit, is (as S^r Phillip Sydney calls it) Heavenly wide, as wide from the true sense, as the North of the Heaven is from the South. For if this

Altar

Altar stood along the Eastern Wall, and because fixed in the Middle of that wall, is sayd to bee in the midst of the Chancell, a Grecian would not call such a posture, *conveniens* or understand what you meant when you sayd so; but, *atrox et horridus*, as (g) Euclide himself terms it, over. *ancant* the middle of the wall, as the Septuagint describe the situation of the Altar of Incense (which is your own instance in the next line) to be (h) *anaventio* (b) Exo. 30. 5. in gloriarumque, over. *ancant* the veil of the Temple. Nor is it conceivable how this Altar should be in the middle between North and South, rather then in the middle between East and West; All substantiall bodies here on Earth being equal- ly measurable by those four postures of the Heavens, as the (i) Philosopher tells us.

But (like a child in a sandy bank) look what fine structure the Doctor had here built up with one hand, he straight-way in the very next words of all, pulls down with the other. (k) For now the Altar might possibly be plac't in the middle of the Church, in imitation of the Jews, with whom this people were mingled. Well, this Doctor is full of Miracles in his writings. I had read of an (l) Altar heretofore, suddenly got up from Earth to Heaven; but of an Altar so soon toppled down from Heaven to Earth, I never read before this time. But he had as good let the Altar alone, where he had plac't it: For it shall not serve his turne. For Tyre thought it was in Syria; (m) yet were the people thereof never mingled with the Jewes, nor the Jewes with them, until their embracing of the Christian

(e) Elem. L. propof. 32.

(b) Exo. 30. 5.

(i) Aristot. de celo, &c mun- do. 1.

(k) Pg. 54.

(l) Piccol. De Stellis fixis, Cum victoria obtinuisse Dii, Aram in- ter sidera col- locarunt. Pg. 50.

(m) Adricho in Ajer, in de- scrip. Tyri, pag. 10 c. 2.

Faith, after the utter ruine & subversion of that Nation, saith Adrichomius. Nor was the Altar of Incense in the midſt of the Temple, as (n) he likewife unlearnedly relates. (o) For Herods Temple was ſixty cubits long; twenty within, and fourty without the Veil; And this Altar was cloſe unto the Veil: as (p) Tofatius and (q) Riberado faſtenit; and therefore farke from the midſt of the Temple. But it stood indeed in another midſt; in the midſt between the Table on the North, and the Candleſtick on the Souththereof, saith (r) Philo Judæus. Nor laſtly, is any thing observed truly (though the refuting thereof be altogether impertinent) which this man ſets downe in all this Section; unleſſe it be, that the word Altar is named in Eusebius. It is not true, that the gate or entrance of this church is ſaid to be open to the East: nor is there any ſuch thing in Eusebius. It is not πύλη, but πόρος, not a Gate, but a Portico, or a ſhady walkē; nor is it of the Church, but ἀπεράξιμας, of the Cloiſter about the Church. To be ſhort, there is (as I ſaid even now) in this paſſage nothing related ſincerely, but, that the word θυσία is there indeed. But then it is as ſincerely to be replied, that this Altar is by and by after interpreted to be a Metaphoricall Altar, ταῦτα πνεῦμα, the Sanctification of a Christian Soul; as we heard (s) befor. And ſo much for Eusebius. The next he takes in hand, is the fifth Councell of Conſtantinople, (t) as it is there called (by poore B. Jewell that never ſaw it) being indeed the Councell Sub Agapeto & Menna. And how ſhould we have

(n) Pag. 54.

(o) Iofeþus de
bello Iudeico,
l. 6. c. 6.

(p) in Exod.

30. 5.

(q) De Templo,
l. 2. c. 8.(r) Lib. 3. De
vita Moysi.

(s) Cap. 4.

(t) Pag. 54.

have done, had we not known under whom this Councell was held? and any man would sweare, that correcting B. Jewell so punctually, he should be now in the right. But the poore man is abus'd by some wag that fits him with these Exscriptions. Agapetus was dead before this Councell was held. And if he had but read any one Action, he could not but have found it out, Agapetus of blessed memory, &c. It was held by Menna the Patriarch, in the vacancy of the See of Rome, between Agapetus and Sylverius, as (u) Binius,
 (v) 2. Concl.
 Binius, (x) Carazana, and (y) Coriolanus do state
 it. Well, in this Councell he finds, that ~~κόντα τῷ~~
~~Sυριακῷ~~, cannot be properly interpreted (as B. Jewell
 would have it) round about the Altar, but before the
 Altar: as the Noblemen standing before the King
 may be said to be about the King; and the Angels in
 the Revelatio, round about the Throne. I had thought
 the throne in Heaven had been safe enough,
 and had needed no wall to rest upon; and that
 the Angels might be as conveniently concei-
 ved to compasse it about (as all Interpretets ex-
 pond the place) as to cast themselves into a
 half-Moon in this sort, before the presence of
 Almighty God. But what Anhours hath he for
 this new concept, to weigh down these great
 Names that expound it otherwise, as (z) Bishop
 Jewell, (a) Mornay, (b) Hospinian, and others?
 None, but the learned judicions Divine his own
 self. Then I must tell him, that S. (c) Basil id
 his Liturgie doth otherwise interpret those po-
 stures in Heaven; Λοι μεταπλακώνται Σεραφιν. The
 Quoniam

(u) Binius.
 (v) 2. Concl.

p. 422.

(x) Presidente
 Menna, p. 164

(y) Breviar.
 Chronol. p. 166

tempore inter-
 regni & summi.

Concil. p. 454.

(z) Aret. 3.

p. 143.

(a) De Misericordia
 1. 2. c. 1.

(b) Lib. de O-
 rigine Altar. c. 6.

(c) Bibl. vet.
 Part. tom. 2.

p. 45. Scelike-
 wife Dionysius

Aribanus, and

Chris. cited by

the Bishop of

Dioscoride to the

phrase of κυ-
 χλόων and

τερπίσαντα

Suriacopior.

Instit. L. 6. c. 5.

Seraphims stand round about thee, in orbem, in a ring, or perfect Circle, as Gentian Herues doth there expound it.

And for the passage in the Councell, οὐκέτιος, I will be bold to say, that it cannot possibly be thus interpreted in Greek or Latine, if we examine but the phrase it self. For the Greek, (d) Budaeus handles of purpose all the κυρώσια and compassings in this kinde, that are to be found in any good Aurhour, and hath not one exception of the word for an imperfect compassing about. The Greek (e) Scholiast upon Homer will have that onely to be termed Circular δύνασθε πάντα τὰ, which hath in it no corner at all, as your eye will let you see all your half-Moons have.

(d) Se Budaeus
Comm. p. 1494
& 1495.

(e) Eustathius
ultimo. Iliad.
pag. 1462.

(f) In Verbo
Kirkos.

(g) Cicero Lx.
De finibus.
(h) Comment.
L. Gr. p. 1494.

And (f) Hesychius, an excellent Grammarien, doth tell us, that in Geometry, a Circle is a kinde of Circumference carried about with one line: which cannot bee said of men standing in a half-Circle before the front of a Throne, or the face of a King, according to this English Phrasier. And then if we come to the Latine, Tully himself doth end the Controversie, putting both the words with their differences before our eyes. (g) Circulos aut semicirculos collectari. Intimating by the former, saith (h) Budaeus, a Company of men in orbem collectorum, gathered into a perfect round; by the later, a concourse of people before one man, as it might be before a publick Reader in Philosophy. Where you finde a cleare distinction betweene a Circle and half-Circle. I will conclude this Grammaticall Question,

Question, with *Eustathius* his note upon *Pandarus* his Bow; where (i) Homer saith, — χυλοτερός μήν τέχνη τενε, That hee drew his Bow into a perfect Circle. Whereupon *Eustathius* observes, that the Bow of it selfe cannot be said to be χύλος, a Circle, but Σχολίος or ἀγχύλος, a bowed or crooked thing, untill the Armes of the Archer draw it with such a strength, that both the ends meeting in one, doe fashion the Bow to a perfect Circle. And so the people flocking about the Altar in this Councell, did not resemble a bended onely (which Homer would have exprest by Σχολίος or ἀγχύλως) but a full-drawne Bow, (which Homer will have to bee χυλοτερός) and therefore are said to stand about the Altar cō χύλῳ, in a perfect Circle.

But to leave the Grammar, and come unto the Busnesse. There is nothing more cleare in Antiquity, then, that not onely this Altar in Constantinople, but all the Altars and Communion Tables in all the Eastern Churches were so situated and disposed, as they might be compassed round about by the Priests and Deacons. In the βῆμα, or Chancell, there be two Altars, whereof the greater stands in the midst of that Room, and the lesser close by, at the left side of the greater, (k) saith Gentian Her. vet. There be in those Churches two Altars: the greater is in the midst, and called the holy Table; the lesser is called the Prothesis or Table of Proposition, saith the (l) Setter forth of the Greek and Latine Liturgies. In the Greek Temples there is but one high Altar, and that placed in the middle of the Quire, saith

Dd 3

(m) Clau.

(i) Iliad 4.
Which Nazianzen imitates in his description of the devells:
Ἐγγὺς δὲ τοξευτῶν, τάξων δ'
βατ πικρὸς
δίσος. Νεορχί^{οντος}
χύλον ἔχει
δάκτυλον, σφραγίδα φέρει.
Carm. 54.

(k) Ad lectio-
rem, in the
translat. of
the Greek
Liturg. 1560.
p. 115.

(l) Biblioth.
ver. Patrum
tom. n. in Apo-
not.

(m) In his Edition of the Greek Liturg. at Paris, 1560.
(n) Pag. 13, 25 it is set forth in G. L. by S. Andre.

(o) Biblioth. Vet. Patr. tom. 2. p. 64.
(p) Ibid. p. 40.
(q) Condit. altera habita ad Thatalæ. 63.

(m) *Claudius Sanctes. Kombo, I will compass about thine Altar,* saith the Priest, in S. (n) *Peters Liturgie. Be not ashamed, O Lord, of any of us that compass thy holy Altar,* saith S. Basil in his Liturgy. The Deacon takes the Censer and fumes the holy Table κυριος, i.e. circumcirca, saith Hervetus, round about, in S. Chrysostomes Liturgy. And in another place of the same Liturgy, the Deacon perfumes the holy Table (p) γρωπει, in all the circuit and compass thereof. Lastly, (q) Synesius saith, that he will κυκλωπει, compass about the Altar of God, in one of his Epistles. Where you may observe, that these three last, together with the Priest in S. Peters Liturgie, are but single men, and cannot possibly be expounded to go about the Altar, in the Doctours absurd Interpretation. For standing in the face of the holy Table, as Noble-men do before a King, is not for one man to compass about, or for one man to incense about the holy Table.

Have made sport in the Greek with the Council of Constantinople, he doth as much in the Latin with S. Augustine. The like mistake there is, if it be lawfull so to say (as no doubt it is lawfull for such as you are to say any thing;

(r) Virgil. o E-
ned. 1.

(s) Pag. 55.

(t) *Tbedog. Lovan. in Oper. S. Augustin.*
Tom. 10.

(r) *Haec arantur omnes :*

having, if any man should call you in Question, an Altar, as the Poet saith, to flie unto) A mistake there is, saith (s) he, in the words of S. Austin. For that which hath been alledged from him, being the 46 Sermon, not the 42, (Another correction of Magnificat; the (r) Sermon being the 46 in the late, but the 42 in Bedes Numeration, which Bishop Lewell

Iewell followed) Mensa ipsius est illa in medio crostata, clearly, and without ambiguities, is not to be interpreted, as it is translated by B. (n) Iewell, and B. (x) Morton, and applied in the same sense by (y) Mornay, (z) Hospinian, (a) Rivet, and all our Divines) the Table set here in the midst, but, the Table which is here before you. Now because he saith it appeares so clearly; I will appeal, not to those great Worthies I named even now, but to every School-boy, Whether literally and Grammatically, Medium doth not signifie the middle part or space, being in truth a Geometricall word of proportion, as Aristotle notes in his (b) Ethicks and whether, when it signifieth a thing set before us, it be not every where taken for a Metaphor, and a figurative Phrase, whē a Reason or any other thing, (c) not so obvious before, is newly produced, and so presented unto us; as if a massy substance should be so layd in the midst between us, that (unlesse we close our eyes) wee cannot but behold it. The Greek (from whence the Latine word, as (d) Scaliger observes, is derived) is therefore call'd μεσος, because it doth (e) μεταν τη λοι, take out an even share or proportion from either extreme, which every thing doth not do that is only set before us. And (because these conceipts are fitter a great deal to be refuted by Schol boyes then Divines) observe I pray you, that the Latine word for a Table was not alwaies Mensa, but at the first Mesa, from the Greek word μεσα, saith (f) Varro; because this Vtensill, saith he, is ever plac'd in the very middle space between us. So that according to this

(u) Artic. 3.

P. 145.

(x) Instit. 16.

c. 5.

(y) De Missa,
l. 2. c. 1.

(z) De Orig.

Altar. ibi sup-

pra.

(a) Cathol. Or-
ibid. tom. 1.

q. 29. p. 514.

(b) Lib. 5. c. 7.

(c) Hæc non
sunt quæ sita
ex occulto a
liquo genere
literaria, sed
sumpta de
medio. Cic.Orat. pro domo
sua. In medio
posita, Things
obvious to eve-
ry one. Idem. l. 3.
l. de Oratore.(d) De Causis
Lingualatinæ.(c) Etym. magn
or μερέχθη
της μετανοιας
Phaverini.(f) Mesa quod
a nobis media,
a Græcis ut
ca. mts. sa. di-
cit. Potest. De
Lingua Latina,

great

(c) Martia. in
Lexico. Bro-
censis in Co-
nversationis
spanish Diction-
ary.

great and ancient Critick, (with whom the (g) modern do concurre) it cannot properly be cal-
led a Table, unlesse it be placed, as S. Austin reports
it, in Medio, in the Middle. But however Etymo-
logies may seem more pretty then weighty Argu-
ments, its impossible it should be used by S. Au-
stin in this place in that Metaphorickall sense, which
is here before you. For the man will not be so sens-
lesse, I presume, as to say, that Medium doth pro-
perly signifie before; as that the Virtue in Ethicks
is to stand before the two Vices, or the Argument
in Logick to stand alwaies before the two Extremes:
but that he explains his meaning by that other
phrase, (b) afferre in media, to bring it to us, or be-
fore us, so as we may use it as freely, if we please,
as we do the meat and drink upon the table, for
that very purpose laid before us. Such and such a
thing was then to seek, but now afferam in Medium,
I will lay it before you. Now will I make a School-
boy (whom with his Book of Phrases the Doctor,
hath given us for a Companion in this place)
easily conceive, that S. Austin could not possibly
mean it so in these words: (though the Doctor,
when he scrubbed up this leaf, did little dream
of what could be objected.) For the Table of the
Lord, or the Sacrament of that Table, was not to be
brought unto, nor to be set before these, to whom S.
Austin addresseth his speach in this place. For he
speaks unto the (i) Audientes, a sort of Catechumeni,
and not unto the Fideles, or Faithfull, in this Pas-
sage. Hee tells them, that they are as yet to be
fed by Preachers, not by Sacraments; and bidsthem

(b) Pag. 56.

(i) Vnum ge-
nus Caicchu-
meorum qui
audiebant
verbum Dei,
sed nondum
petierunt Bap-
tismum, dice-
batur Audien-
tes, sive Audi-
tores. Iustelin
Cod. Can. Ec-
cles. ver. pag.

¹⁵⁰
And they
stood exars
& cœlyos,
without the
Church, until
the reading of
the Gospell.
The Sebol. on
Harmenop.
Tom. 1. pag. 53;

ply

ply it hard, that from ~~heavens~~^k becoming under-
shanders, they may in time become receivers; and
so bee fed by this Sacrament at the Lord's Table.
And because that very word might amaze those
Novices, who were never so timely to be instru-
cted in these mysteries, and did not know what
Table that should be, which S. Austin called the
Lords Table, (^(x)) being ever driven out by the
Deacon, when the Priest began to approach the
holy Table, S. Austin tells them that the *Lords Ta-
ble* is that Table in medio consistente. How is that?
Brought unto them, or ready for them? Soft and
fairest nothing so. They are yet but *audientes*, and
have a great while (^(l)) *xviij. an. to timet*, (as you
heard before) many degrees to get thorow yer
it come to that. They must be (^m) *genitificantes*,
race-benders, as the Council calls them: they must
be (ⁿ) *Competentes*, *sisters*, saith S. Austin: they
must be (^o) *Intibati*, dipped in the Font, as Tertullian
terms it, before this Table be either brought unto
them, or ready for them. It is not ready for them, be-
fore they be ready for it. But that's the *Lords Ta-
ble* there, saith S. Austin, which you see placed
in the midst of the Church. For were it in the
Chancell, you could not be admitted to draw so
nere, as to see and view it: and could you but
by chance get a (^p) glimpse of the same, you
were instantly (all discipline notwithstanding)
to be baptized. Ply then your Catechisnes and
Sermons apace, that you may not only see it,
but pertake of it. This none are admitted to do
but the *Faithfull*; nor is it to be expected of you
Eccles. (o) *Lit. de Penitentia.* (p) *Albus Observat. 2. ex antiquo canone.*

Eccles. q until

k When those
words were
thundered by
the Deacon,
Act. 18. 22.
Neces. p. 305.

l For we use to
make them
Xviij. an. to
timet
to come by lit-
tle and little
unto the
Church, that
we may keepe
them the lon-
ger. Concil.
Constat. i. Canon.

7. Lest any
root of bitter-
ness lurke in
them. Ruperti-
de divin. offic.
L. - c. 18. And
therupon se-
ven Scrutinies
pas'd upon
them, to see
an efficien. in Fide
Stabilit. Vofq. de
Bapt. q. 71. art. 4.
m Neces. Can. 5
n Pascha ap-
propinquante,
dedit nomen
inter alios
competentes.
Lib. decuratio
mortuiss. c. 12.
Rhen. P. 12. f. m

Tanquam qui
iam Baptismū
peterent. Beat.

*q. Being as yet
Gods Bisognos
as it were, Ty-
rones Dcl.*

*Aug. l. 2. De Or-
thodoxia fidei ad Ca-
tachum c. I.*

*Novicioli, Ro-
tel de Pem-
rap. 6. And their
Pew were extra
Ecclesiam,
Ex Cerdia vol. I.
l. 5 p. 275. "Eccles-
ias Explanatio
es pro ratiōne
Theoriae in
Legal. Arnoch.*

I untill after two or three further degrees of Ecclesiastical discipline, you doe your selfes likewise grow to be of the number of the Faithfull. And whether we shall believe this School-boys device, or S. Augustine expounded by himself and all antiquity, I leave to the consideration of the learned Reader.

But what needs this wresting and writhing of Histories, Fathers, and generall Counsels? It is such a new thing in Israel, that the Tables heretofore, and the high Altars afterwards did stand in the midst of the Church or Chancell, & or at leastwise so farre from the Wall, as the Priests and Deacons might stand round about them? Did ever any learned Papist make a question of it? Let this fellow but travell into any part of the World where Altars stand, and he cannot but blush to impose such Dreames upon the people. For the practise of the Eastern Church, I have already set down rather too many, then too few Examples. I will do the like now for the Western Church; First quoting the Authorities of some learned Popishian Writers, ancient and moderne: And the Presidents answering these Authorities in all ages and in all Countries whatsoever. Howbeit I found some difficulty herein: for being laugh't at by all strangers for making unto them such a foolish Question, as they deem'd it; when I came home to my Study and mine own Books, I found it such a silly thing, that very easieffe made it hard to bee related in a serious manner: as (r.) Master

*Eccles. Pet. lib.
4. diff. 14.*

Master Hooker speaks of not so unlike subject.

For my *An hours*; I will begin with ¹ *Wala-*
fridus Strobo: who, though he was but a blinker,
 and saw (as this *Doctour doth*) but with *halfe an*
eye; yet could he see, that the Christians in the
 beginning did place their *Altars* *indifferently*, in
diversas plages, East, West, North, and South;
 and gives a reason for it, not to be easily refuted;
Quia non est locu[m] ubi non est Deus; God is as
 well the God of the West, North, and South,
 as he is of the East: and it is *Paganis* (as ² *Mi-*
nutius Felix well observes) to make him more
 propitious in any one corner of the world, than
 hee is in another. And this *strobo* died about
 the ³ yeere, 846. One ⁴ *Hlofius Novaricus*
 writes as much upon those words, *Circumda-*
bo Altare tuu[m]; That their situation was such in
 former times, that the Priests might encom-
 passe round about the *holie Altar*. But the most
 learned in our Age, of all that have dealt
 with Rites and Ceremonies, is *Iosephus Vice-*
domes; who both out of the Tombs and Sepul-
 chres of the Martyrs (the first place elected in
 the Church for *fixing* of *Altars*) and specially
 out of that passage in *Ensebins* we speake of be-
 fore, takes it for a vere cleare and indubitable
 Assertion, ⁵ *Altaria medio in Templo alio sita*
 fuisse, that *Altars* were placed heretofore in
 the *midst* of the Church. And ⁶ *Bellarmino*
 himself, together with ⁷ *Snarez*, do willingly
 allow they may be fixt in any posture proper
loci commoditatem, if the *conuenientia* of the place

*Lit. de rebus
Ecclesiasticis. c. 4*

¹ Deo cuncta
plena sunt. V-
bique non tan-
tum nobis pro-
ximus, sed in-
fusus est. p. 75.
Ista non prima
& maxima

contumelia est
habitationibus
Deos habere
districtos?
Arnob. l. 6.

² *Gubel. Ei-*
sing citatus a
Melchiorre Hit-
topio, prezen-
in Walafridum.

³ *Sacrum E-*
leborum. l. 2. c. 3.

⁴ *L. 2. de Antiq-*
Mis. viii. c. 28

⁵ *De cultu San-*

ctorum. l. 3. c. 3.

⁶ *In 3 partem,*

tom. 3. disp. 81.

⁷ *§ 6.*

b Rom. Pontific.
Greg i3. Circu.
it ter Altare, p.
144. semel. 145
semel. 146
& the Ch. plaine
must presume it
continue circum-
cumundo, p.
144

shall so require it. But the main authority I re-
lie upon, is the (b) Roman Pontificall. Which in
the ceremonies of the Consecration of the Al-
tar, enjoynes the Bishop (in three severall places
at least) to compasse the Altar, circum circa, round
about. Which were it fastened to the East-end,
were impossible for a Monse to perform without
a good mind prepared before-hand for the fitter
accomplishment of that service. And these au-
thours may suffice for a Question that admits of
no more difficulty.

In the Precedente, I will beginne with Rome it
selfe; and first, with the famous place called
the **Roma Major**. (a) **Catacombe** (a word of a mongrell composi-
tione, halfe Greek, halfe Latin, and signifying as
much as neare the Towne,) a kind of vaued Church
under the earth in a manner of a semicircu-
lar form, seated not unhandsomely round about;
wherela the ancient Bishops of Rome
were wont to repose themselves in time of
persecution. (v) In the very midlst whereof there
standeth most ancient Altar of Marble, under
the which lay for a time the bodies of St. Peter,
and St. Paul, and upon the which it was not
lawfull heretofore for any to officiate beside
the Pope himselfe, untill **Paulus Quintus**, in our
memory, licensed by a speciall Bull, all other
approved Priests to do the like. That's for the
time past. For the present, S^t. Peters Body being
removed by Constantine unto S^t. Peters Church in
the Vatican, and the great Altar, called **Altare
Maggiore**, consecrated by Pope Silvester over
the

the same. (which is recorded in a Booke kept in
that Church, called *Codex S. Petri*, preserved to
this day) the posture of this *high Altar* was in
the *midst* of the Quire, and such from the be-
ginning, that (e) *Clement Octavus* had room e-
nough to erect a new *Altar supra de oſſo*, above
this former *Altar*: which hee consecrated, affi-
sted with 38. *Cardinallz*, 26. of *June*, 1594. And
this very Pope, *Urbano* the eighth, re-edifying
and enhancing the old *Altar*, did not offer to
change the position or situation of the same. So
that the *Pope* himſelte is more tractable in this
point, then this heady *anthour*. From *Rome* I
must leade you, as my Books leade me, to *Millain*,
and let you ſee, that untill *Cardinall Borromaeus*
(made a Saint it ſeemes for this ſervice) did de-
molish them, the *Altars*, had an *indiferent* ſitua-
tion in *any part* of the Church; as, under the
(f) *Pulpit*, where Gods Word was preached; f. *Altor Eccles.*
under the *Organ-loft*, whence God was pray-
fed; and under the *Reading-deske*, where the
Gospell was deliverd. And this continued thus,
untill within these threescore yeeres. And
yet in this ſevere *Reformation*, which that *Car-
dinall* made in all the Churches of the State of g. *Altor. Eccles.*
Millain, hee doth (g) require, that there be
left a ſpace of eight *Cubits* at the leaſt betweene h. *Mediolan. part.*
the *high Altar* and the *wall*, to admit the affiſtance i. *I. de fabr.*
of more *Priests* and *Deacons*, at *Feasts*, of *Dedicati-
ons*, and other appointments of *Solemne Maffer*.
And this is more liberty yet, then our *Doctor*
will afford. Howbeit, this *Cardinall* was ſo se-

vere a Prelate, that hee was once shot at with a
h By Farina one Pistoll by some of his (b) Clergie: whereas God
of the Order of
the Humiliati,
set on by thre
Priors of the
same Order. Ripa-
montius. Hist.
Eccle. Mediolan.
parte 3. l.3. p.
155.
i Crantz. in Me-
trop. l.1. c. 24.

From Italy, my Books transport me to Germany, where I heare (i) Witikind the ancient Saxon, telling Charles the Great (who much endeavoured, and at last effected his conversion to Christianity) that hee observed a great deal of cheerfulness and alacrity in the Emperors face (cast down before) when he began to approach that Table which was in the midst of the Church. And (k) Hospitius tells us, that in
k Li. de Orig. Al. tar. c. 6. pag. 35.

I Exam. Concil. Trid. par. 4. p. 84. *in Praefat ante Litur. Clryf.*

n. An Answer of a true Christian. proves both of our Altars and Chancells here in England, by many pregnant conjectures and probabilities.

o Le Theatre des Antiquitez de Paris. l.4. p. 1098. out of Surgeonius am. f. of that Abbey.

In France, they do not fasten (as I am informed) the high Altars to the wall, but the lesser, or Requiem-Alters only. In my (o) Books I finde a most rich Table in the Abbey-church of S. Denys,

all

all beaten gold, enchaſt round about with rich and curious precious ſtones : to the beautifying whereof (as the children of *Israel*, to the inriching of the Sanctuary) the *Kings*, *Princes*, *Prelates*, and *Nobles* of that Kingdom, parted with the Stones of their chiefest *Rings*, as *Sugerius*: in ancient *Abbat*, who hath recorded all the curiosities of that religious house, doth report at large. This *Table* is not laid along the *Wall*, but stands *Table-wise*; and by the *Inſcription* muſt needs have been uſed heretofore for a *Communion-table*: It being this,

*De pro preſenti, Celi meſa ſatiari:
Significat a magis ſignificantē placent.*

That is,

*Let thiſ food us for heavenly food enable,
The ſigniſſing for ſignified Table.*

I doe (p) read likewife, that the *holy Altar* in the same Church placed before the Tomb of *Charles* ^{Le Theatre des Antiquit. &c. 4. p. 1102.} the bold, stands in a manner in the midſt of that Room. But these poſtures are no ſtrangers in that Country.

Now having led you a long round to viſit the ſites of the Altars in *Rome*, *Italy*, *France*, and *Germany*, I will bring you home again unto your owne Country, and deſire you to mark well, how *Auſtin* the Apostle of the *Saxons*, placed his firſt Altar in the Cathedral Church at *Dover*, dedicated to *S. Peter and S. Paul*. This Church hath ^{1. q. Beda Ecclef. Hist. Gent. Anglor. l. 2. c. 3.} in medio ſupeſte, almost in the very midſt thereof, an Altar, dedicated to the honour of *S. Gregory the Pope*, Vpon the which the Priet of the place doth

every

every Sabbath-day perform the Agents of this Austin and S. Gregory. And shall we believe, that no Church of all the English Nation, did imitate herein her first Metropole? It is impossible it should be so. But wee may the more reasonably presume,

the conjecture (for I dare not otherwise pro-
r An answer of a true Christian to a counter-Catholic, Artic. I. 4
*pound it) of (r) D. Fulk to be worthy of further consideration. That if you marke the most part of the old Churches in England, you shall plainly see, that the Chancels are but additions bulded since the Churches. Also that some Churches are bulded round, as one in Cambridge, and the Temple in London; to which may bee added the old Pantheon in Rome, called by the Moderns, *Sancto Maria Rotunda*. And many Churches (if you mark it) which are of the Gothic building, have their steeples at the east-end. Lastly, a number of our old Churches have their *Altars* of such a perfect croſſel, that they cannot possibly see either *high Altar*, or so much as the *Chancell*. A shrewd argument that the *holy Tables* in England were not fixed as the *piety of the times* would now have them, when these *Churches* were first erected. I will conclude all this discourse with a couple of rich and curious *Tables*, presented unto the two great Mother-Churches of the world, *Rome* and *Constantinople*, and leave it to your *considerations*, whether they were*

so richly enchas't and adorned to lie along against
150. His. Ecccl. l. 9. c. 1. Niceph. cap. 1. i. 4. c. 2.
the stone-wall. The first was Pritchella's Tabula, a miraculouſ thing for wealth, all gold and precious ſtones, and wrought thus of purpose by that incomparable Lady, viue in regnac. for a holy

holy Table, as both the Greek Historians affirme.

The second was sent from France, by K. Pipin to Pope Stephen, and him by to be dedicated to S. Peter, and faling short of that Pope, came into the hands of Paul his Successour; Who in his Letter back again to the King, doth not say he turn'd it to an Altar; but that upon that very Table, which he received with Hysses, and Letaines, and consecrated with Oyle, he offered Sacrifice of praise to almighty G O D for the prosperity of his Kingdome. This Table is still in Rome, and was never laid along any Wall. And because I will be better then my promise, I will propound unto you a third Table, farre exceeding the other two, as having in it all the riches of the Land and See, (as mine authour describes it.) And this was really, οντα σεμνα, a holy Table, offered up by Inscriptio in the Temple of Sophia in Constantinople. This had a long and admirable (n) Inscriptio engraven, περιβολη round about it, Tunc in την αυτην αγορασθεται η ιδια συδ-
sec. We offer here That of mine note Thee, &c. Half which Inscriptio could not have been seen, had this Table layn along the Wall. And so much in defence of B. Jewels exposition of that passage in S. Augustine.

The last authour quoted by B. Jewell, is Durandus, whom this man turns over with another Flame; That, *in medio Ecclesie operni orationis*, is as much in good English, as, *I open my mouth in the mid of the Altar*. So that these two words *In Medio*,

and (x) *Cornu copiae, ubi inest quicquid vestrum*.

F

It

(x) i. Cornucopia
Planus in Psen-
do.

(1) Conc. Sivm.
Tom. 3. p. 51.
ad Ann. 761.

(a) Georg Ce-
drenus Compend.

Histor. ad An-

nnum. 22 Iuli-

nian. p. 317.

Ta on in τη

σωμα του θεου

σον. Xensi Insti-

tuards. q. 210.

11. 22, 2. 21

μηδες αρχιθε.

Εαν, Τις γι Λόγη

τη Θεη, οπη-

κεταις γι την

σωματος ψευ-

ημον, γι την εα-

εγ τη ορθοδοξη

πίστει ανατα-

γεσση, γι την

λατρειαν την ειμι

επιστρατειας την

ξανθηνην,

γι τηλοξον

αριστειας την

γαληνηνην

Mætas.

It is his Cogging-box, to strike what casts of the Dice he lists to call for. If he have to do with *Eusebius*, *in medio* signifies, between North and South: If with *S. Austin*, *In medio* is to be construed *tow'rs*, or *before us*: But if with *Durandus*; why then, *In medio* against him, is in the midst of the Altar. But

Durus Durandus jacet hic in Marmore duco.

That is,

*Tan do but knock whil's you gainst Durand marble,
Tow'rd head of Glasse against his head of Marble.*

For hee dorch with a witnesse Aperire or fumur,
open his mouth so wide in this point, that he
devoures all your Books at one Golabec. (9.) Per

y Durand. Rel.
divin. i. s. de
Altari.

Altare Cor nostrum intelligitur, quod est in medio corporis, sicut Altare in medio Ecclesie. By the Altar is to be understood the heart, which is in the midst of the Body, as the Altar is in the midst of the Church. If you be a good Rawist, analyse these words a little. No sensible Sacrifice is offered upon the heart; which makes an end of your first Section. A Materiall altar cannot become a Predicate to the heart: which makes an end of your second Section. The heart is situated in the middle, and not in the brests of a man; which gives a whip to our third Section. So that you had been as good let Durand alone, to sleep and take his nap in Moralizations and allegories, as awake him thus between Hawk and Buzzard, to blast the faire hopes of your expected conquest.

But hang Durand; he is but a child to those

gray

gray haire and hundreds of yeeres, that the Wall
altar is able to shew. And this shall be made to
appeare in one (z) word, and all this Combate ^{z Pag. 36.}
ended at one Blow. For as the Greek Pro-
verb saith, that the Foxe hath many tricks, but
the Hedghog, ^{is wise,} though but one, yet a
great one; to winde up himselfe towards a com-
bate, so that his adversary shall have nothing
but (a) Prickles to fight against: So saith the Do-
ctor here; that although ^{a Plin. Hist. na-}
^{atural. L. 9. c. 12.} B. Jewel was put to
many shifts in this kinde, and to call for the
helps of many Fathers, Cancells, and Canonists
to protect his cause; yet my Dom Nofitroy will
not lay hold on any such poore advantage. ^{He will}
allege one Testimony, and no more but one: Pero,
But such a one as shall doe the busynesse, as shall give
very good assurance of that generall usage, (that the
holie Table lay Alter wise all along the East-end of
the Church) and that is this: Socrates in his Eccle-
siasticall History, lib. 5. cap. 21. speaking of the dif-
ferent Customs in the Christian Church, saith of the
church of Antioch, the chiefe city of Syria, that it
was built in different manner from all other Chur-
ches. How so? Because the Altar was not placed to
the East-ward, but to the West-ward. Nicephorus,
lib. 12. cap. 24. observes it generally of all the
Altars in that City, and notes withall, that they
were situate in a different manner from all other Altars.
I have set downe these words entirely and
at large, because I intend to let the Reader see
the silliness of this Braggard, in understanding
never a word aright of all this passage, which

It is his *Cogging-hor*, to strike what casts of the Dice he lists to call for. If he have to do with *Eusebius*, *in medio* signifies, between North and South: If with *S. Austin*, *In medio* is to be construed to us, or before us: But if with *Durandus*; why then, *In medio* against him, is in the midst of the Altar. But

Durus Durandus jacet hic in Marmore duco.

Than if,

You do but knock whilst you gaingst Durand marble,
Tong head of Glasse against his head of Marble,

For hee dorth with a witnesse Aperire os suum,
open his mouth so wide in this point, that he
devoures all your Books at one Gobbet: (3) Per
Altare Cor nostrum intelligitur, quod est in medio
corporis, sicut altare in medio Ecclesie. By the Altar is to be understood the heart, which is in the midst of the Body, as the Altar is in the midst of the Church. If you be a good Ramist, analyse these words a little. No sensible Sacrifice is offered upon the heart; which makes an end of your first Section. A Materiall-altar cannot become a Predicate to the heart: which makes an end of your second Section. The heart is situated in the middle, and not in the beetles of a man; which gives a whip to our third Section. So that you had been as good let Durand alone, to sleep and take his nap in *Moralizations* and *allegories*, as awake him thus between Hawk and Buzzard, to blast the faire hopes of your expected conquest.

But hang *Durand*; he is but a child to those

gray

gray haire, and hundreds of yeeres, that the Well-
altar is able to shew. And this shall be made to
appeare in one (2) word, and all this Combate ^{2 Fig. 16.}
ended at one Blow. For as the Greek Pro-
verb saith, that the Foxe hath many tricks, but
the Hedghog, ^{διγώνα}, though but one, yet a
great one; to winde up himselfe towards a com-
bate, so that his adversary shall have nothing
but (a) Prickles to fight against: So saith the Do-
ctor here; that although B. Ieron was put to
many shifts in this kinde, and to call for the
helps of many Fathers, Councells, and Canonicis
to protect his cause; yet my Dom Novisius will
not lay hold on any such poore advantage. We will
allege one Testimony, and no more but one: Pero,
But such a one as shall doe the businesse, as shall give
very good assurance of that generall usage, (that the
holie Table lay Altar wise all along the East end of
the Church) and that is this: Socrates in his Eccle-
siasticall History, lib. 5. cap. 21. speaking of the dif-
ferent Customs in the Christian Church, saith of the
church of Antioch, the chiefe city of Syria, that it
was builte in different manner from all other Chur-
ches. How so? Because the Altar was not placed to
the East-ward, but to the West-ward. Nicepho-
rus, lib. 12. cap. 24. observes it generally of all the
Altars in that City, and notes withall, that they
were stuate in a different manner from all other Alt-
ars. I have set downe these words entirely and
at large, because I intend to let the Reader see
the silliness of this Braggard, in understanding
never a word aright of all this passage, which

b P. 20.

c See Socrat.
ex officina Rob.
Steph. Lutet.
Paris. 1544.
p. 2, 9.

d De Miss.
vibus, lib. 2, c. 5.

hee so muche infists upon. And first, this must needs be a *Hall* hee hath learned from (*b*) *Lame Giles*, to borrow *Quotations, Mistakes and all*. For this place of *Nicephorus* is not to be found, *lib. 12. cap. 24.* but *ib. 12. cap. 34.* And I besherewhim for this tricke, making me to reade *Nicephorus* all over in a manner to finde it out, and to runne thorow so many straige *Miracles*, that I am now muche disposed to beleue any man that speaks of his own, though not this *Doctor* yet, because he speaks (as you see) out of another mans knowledge. And for *Socrates* likewise, though in *c* he cites him right (according to *Mycenius*, his Translation) yet in the (*c*) Greek (which hee takes upon him to have read) it is not *the 21.* but *the 22. Chapter*. So that this may be truly called, *Lame Giles his Halling*. Secondly, both his *Anthours*, *Socrates* and *Nicephorus*, when they enter into the Discourse of this Variety of *Rites* in the Christian Churches, set down this Rule for a Proeme, That *it noway infringes the Varty of the Faith*; so as it is not materiall to the true piety of the times, how our *Tables* are placed. Thirdly, these *Historians* do not note these *Rites* of the *Altars* of the City of *Antioch*, as differerent from all other *Altars*, (this is an addition of *D. Coal*) or from the generall practice of the Church. No such matter. Sed ab *Ecclesia Romana Ceremoniis discrepasse*, that they varied in these Rites from the Church of *Rome* only, as (*d*) *Iosephus Vitaecones* proves at large. Fourthly, this man pitifully forgets himself,

un-

lesse it be true what some report; that the
Pomplet was pen'd by more then one. Doth
not hee say that *Antioch is the chief City in Syria?*
And did not hee say, but two ^c leaves before, ^{c pag. 54.}
that *all the people in Syria might possibly place the*
Altar in the middle of the Church, to comply with,
and abide unto the Jewish Altars? ^d And was not
both the *Temple at Hierusalem, and the Altar*
there, builded towards the West? This Doctor ^e See this probed
by D. Will., & ge-
ne all contra-
tef. q. 6.
may have a good wit, because hee hath a very bad
memory. Fifthly, the man surely hath not seene
the *Greek*, nor observed well *Miscellany* his Transla-
tion. For neither *Socrates* nor *Nicophorus* do
say, that the *Altars were placed to the West-ward,*
or did stand *West-ward*. All these are mistakings.
Socrates doth not speake at all of any ^f *two or pos-*
ition of these Altars, but of the Churches onely.
Nicophorus, who copied him out, addes (besides
his Author) *the posture of the Altars;* but present-
ly corrects himselfe in *Socrates* his word, that
his meaning was the same with *Socrates*, that
the *Altars there did not stand, but took and* ^g As he is pleased
were an aspect westward, where ever they were ^{to call himselfe:}
sited and fixed. And this is the true point in ^h Hoc opus
Question; not where the Altars stood, but to what ⁱ exiguum Vala-
part of the *Heavens*, hee that officiated upon the ^j fridus pauper
Altar, did bend his looks, as Walafridas Strabo, ^k hebeque,
though paupre habesque, a poore and heavie ^l though he was
Authour, did better state it then this Do- ^m indeed in omni-
ctor. It is true indeed, that as these Historians ⁿ doctrinarum
wrote) the Churches and Altars must be built ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
so as the Priest may turne a contrary way to that ^(b) De rebus
Eccles. cap. 4.

they do that prayonely to the East. And this B. Jewel
k.4. fol.3 p.146
 observes to be used at this day, * in all the great
 Churches of Millain, Naples, Lions, Meatz,
 and Rome, and in the Church of St. Laurence
 in Florence, the Priest in his service standing to-
 wards the West, with his face still upon the people,
 howsoever their Altars be standing or placed. Sixth-
 ly, This is utterly against what the man labours
1 pag. 23.
 for all this while. Hee desires to stand at the
 North end of a Table laid Alter-wise all along the
 wall, looking (as that posture requires) towards
 the South; and to bring this project to passe, hee
 makes (or would fain make) these two Historians
 to say, that the generall practice of the Church
 (besides a few places in Antioch) was to make
 their Altars i[n]ā. alwaies to look towards the East.
 Howbeit properly the Altars cannot be said to
 look at all; but those onely that officiate, or pray
 upon these Altars. Lastly, the Coal being now
 quite spent, that hee might be sure to go ont
 with a stench, especiall in the sense of those
 Readers that have any Noses, doth fain a Teme
 to be maintained, which is apposed in all the
 Letter, That Communion tables should not stand or be
 placed towards the East. Who ever said so man?
 The Writer of the Letter, is but too much for
 it, not allowing the ordinary exceptions of

* Bellarmine, * Suarez, or * Walafridus Strabo
m De cultu
 Sanctor. l.3, c.3
 n Suarez, in 3rd
 partem Thom.
 ubi supra
 o De reb. Eccles.
 c.4.
 before them, that it might be otherwise, when the
 convenience of the building doth require it. It may
 stand to the East, in the Body of the church,
 much more in the Body of the Chancell, un-
 less

lesse the man would have it planted in *Eden*
(where God planted his Orchard) to be sure it
stood far enough in the *East*.

I will conclude this brangle with a better rea-
son then any this doughty Scribbler could think
of, why all the Churches in those parts had their
Altars and postures, in the same manner that the
Temple and *Synagogues* of the *Jews* were formerly
contrived. Because upon every occasion of their
conversion to *Christianity*, the entire *Synagogues*
of the *Jews* undemolished and unaltered, were
turned in a trice to *Christian-churches*, as you may
read at large in two severall Greek(p) copies late-
ly printed, of a Book written by S. Athanasius
under this title, *De passione Imaginis Domini no-
stri, &c.* But how indifferent they were in the
midst of *Rome* if self in those primitive time how
their *Churches* should stand, the very *titles* of the
Cardinals preserved to this day, doe clearly wit-
ness, being all of them (in a manner) converted
to *sacred use* from the habitations of *private men*.
Especially that of our *Country woman* (if we may
believe our *Papist Herald* (the Lady *Claudia*,
who suffering this part of her patrimony (the
first lodging of S. Peter in that City) to descend
upon her daughter by *Padess*, gave an opportu-
nity to have it converted to a Title and a *Churc*
called at this day *Santa Pudentia*: A blushing
Saint, to whom this *Dochour* (when his *Altar* is up,
and conveniently beautified) should doe very
well to address more speciall and peculiar devo-
tions.

And

*p Ex M.S. Pa-
laimis vetustissi-
mis. Athanas. O-
per. G.I. tom. 2.
pag 631. & 632.
Peter Bishop of
Nicomedia at-
tests this booke,
Cone. Nicen. 2.
A.D. 4.*

*q Broughtons Es-
cles. History of
Brit. Age I. c. 1.
Parsons 3 Con-
vers. p. I. c. 1.
p. 17. Baron. in
Mariolog. Ro-
man. ad 19. Mai.*

And here I could make an end, if the *Doctors*
ignorance would give me leave: Which I cannot
endure should abuse so mild and patient a Reader
as hath held out so long a *Discourse* of no more
use or consequence unto him in the reiglement
of his soule, or advantage of his civill conver-
sation. And that is, in his foolish definition
of the *Diptychs* in the primitive Church, which
is this; The (r) *Diptycks*, i.e. *The commemoration of*
these famous Prelats and other persons of chiefe note,
which had departed in the Faith. A description, that
no man, who could with the help of a *Lexicon*,
have but known the meaning of the Greek word,
would ever have offered (in this learned age) to
have imposed upon his *Readers*. I have seen a
naughty boy, that having but two leaves of his
abc left, being graveld in the one, would teare
it out, and go very pertly to be pos'd of his Ma-
ster in the other. No otherwise doth our *Intri-*
cious Divine

(—(s) *Sic parvis compondere magna solentur.*)
behave himself in this place. The *Diptychs* in
the primitive Church, were two *Leaves*, *Tables*,
or *Boards*; bound like an *oblong Book*: in the
one *Column* whereof were written the *Names* of
such worthy *Popes*, *Princes*, *Prelates*, and other men
of noted *Piety*; that remained yet *alive*; and in
the other, a like *Catalogue* of such famous men as
were already *departed*, in their *sleep*, as the *Greek*, or
in their *pansie*, as the *Mazarick Liturgie* terms it.
This man having heard by some body, that there
was heretofore out of these *Tables* a *Commemora-*
tion

sion of the dead at the time of high Mass or Communion, was willing to let the world understand so much, and therefore made haste to put it in print. But being unskil'd in the other leaf, he tore it quite out of his A B C, as not bound by any law of God or man, to write any more then he knew himself.

Now the Greek word in general, signifies any thing that is *two-fold*, in the form of a *pair* of *Tables*: And in this particular, was (without all question) borrowed for this sacred use, from the first book of *Homers Iliads*; where

Διδύμα μάντες την πλευραν ^{το Μαζί είχε-}
doth signify their laying of a (n) fold, or lining of ^{ταῦλος, τεμένη}
tallow on the one side, and another fold of fat or ^{πάνω τεῦλος}
tallow on the other side of the flesh which was to ^{ταῦλος}
be offered in the Heathen sacrifice, to make it ^{ταῦλος}
burne the clearer and sooner in the Holocaust. Διδύμα. ^{ταῦλος}
 From this proper and reall, it was taken by the
 Greek Fathers to signifie that *Metaphorically* and
 improper *sacrifice of Commemoration*, as well of the
 living, as of the dead, us'd in the Church in those
 ancient times. And these Tables were alwaies
 double, as I have told you the word generally
 doth require and report. (x) *Lindan* saw one of ^{x Amal. in Li-}
 them at *Biscay in Spain* at the Church of S. George ^{ur. S. Petri, p. 19}
 They were like two little doores, a foot and a half high,
 to be opened in time of high Mass, and clos'd again
 as soon as it was finished. They contained the names
 of generall Counsels, Popes, Emperours, Priests, Pre-
 lates; the living in the one page, and the ^{Obseruat. Eccl.}
 in the other; saith ^{de Miss. appa-} *Iosephus Vicecomen.* They were ^{tauu. l. 7. c. 17.}
 two Tables; the one containing the names of those that ^{Tom. 4.}

Gg were

*x. In verbs,
diptycha.*

*a Bib. vet. Patr.
tom. 2. p. 16. &
17.*

*b In the Edition
of S. Andreas, p.
21. & p. 29.*

*c T. 2. vet. Pat.
p. 53.*

d Ibid. p. 80.

*e Niciph. Histor.
Eccles. lib. 16. c.*

*f Concil. Juxla
Bin. tom. 2. p.*

508.

g Ambrof. Pe-

larg. Amor. in

Chrysost. Librig.

Wormatice. Amo-

1541. Amor. 6. 3

in hoc verbum,

Duplicare.

were alive, the other of those that were departed, saith learned (x) S^r Henry Spilman. And it must be a true description. For besides that wee reade the Priest commemorating the living and the dead in S. (a) Iames and S. (b) Peters, and the *Descours* performing the *Diptychs* of the living and the dead in S. (c) Basils, and S. (d) Chrysostoms *Liturgie*; (e) Eu-
phemius is said with his owne hands to have put
c *T. 2. vet. Pat.* *Out Monges*, that was dead, and inserted *Felix*, that
was alive. And (f) *Tigrothens* is charged in a
generall Councell by the Bishops of Egypt, for
scraping out *Proterims*, and inscribing himself and
Diiscorus into the sacred *Diptychs*. Nor have I
ever read any learned man that gave this wooden
book any fewer then these two Columns. I have
read of (g) one that gave it *four* two in either
leaf. The first contained a Memoriall of Saints,
already blessed: The Second, a remembrance of
good people at rest, but not yet *consummated*:
The third made a rehearsal of pious and exemplary
men, that they might be hereby more encouraged:
The last was an enumeration of some
notorious and debanch'd people, that they might by
this means become ashamed of themselves, and
in time amended: And into this Columnne, I could
be willing, if the Church approve thereof, this
railing Doctor might be inserted: Promising
that if ever I heare those *Diptychs* read in the
time of the *Communion* at the *holy Table* (though
laid *Altar-wise*, and all along at the *East-end wall*)
yet shall it not deterre me in my devotions from
saying thereunto a hearty *MEN*.

E. T. N. E. S.

1541. Amor. 6. 3

(3)